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BY

E. MARGARET GRIMES

INSTITUTE OF FRENCH STUDIES
NEW YORK
1928

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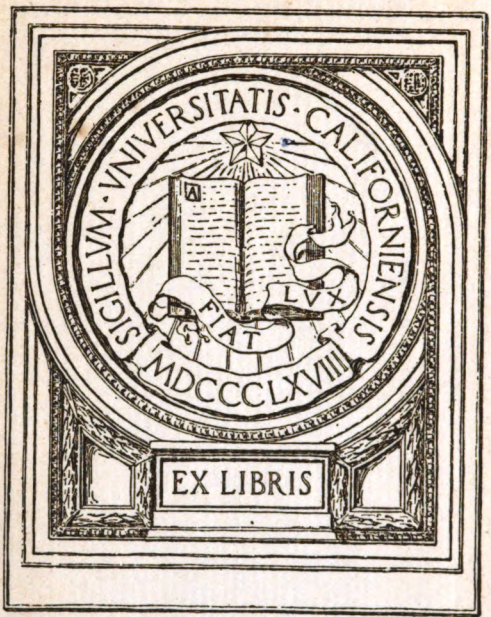

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EDITION OF THE TEXTS WITH AN INTRODUCTION

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THE LAYS OF DESIRÉ, GRAELENT AND MELION

The lays of *Desiré*, *Graelent*, and *Melion* are three *lais bretons* which were composed not later than the thirteenth century.[1] The word *lai* is of Celtic origin, referred originally to the song of birds, melodies, and songs, and is related to the Irish *laid*.[2] The Icelandic form is *ljóp*, and the German, *leich*.

The early Breton lays were melodies and songs of lyric and possibly narrative nature which were transmitted orally; and there are many allusions to these musical lays in the literature of the middle ages. The first allusion to the lay is found in the *fabliau de Richeut*.[3] The son of the heroine, Samson, has received a musical education and knows how to make Breton lays:

> Soz ciel n'en a cel instrumant
> Don Sansons ne sache grantmant.
> Plus set Sansons
> Rotruange, conduiz et sons;
> Bien set faire les lais bretons.

[1] The lay of *Graelent* was known in the last third of the twelfth century, as Graelent is mentioned in *la Chanson d'Aspremont* as the author of the first Breton lay. (See page 29.) In Zs. f. rom. Phil., Vol. XXXII, p. 264, Lucien Foulet gives the date of *Graelent* as 1170–1180 and that of *Melion* as 1190–1200. In his article on *Arthur and Gorlagon*, reprinted from Studies and Notes in Philology and Literature, Vol. VIII, Boston, 1903, p. 198, note 4, Kittredge gives as date of *Melion* the last quarter of the thirteenth century.

[2] Thurneysen, *Keltoromanisches*, 1884, p. 103.

[3] *Nouveau Recueil de fabliaux et contes inédits*, Méon, Paris, 1823, Vol. I, p. 63, line 795.

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The *lai* is the song of the birds in *le Roman de la Rose*, and *Partonopeus de Blois:*

Grant servise douz e plaisant [4]
Aloient li oisel faisant;
Lais d'amors et sonez cortois
Chantoient en lor serventois,
Li un en haut, li autre en bas.
Li rosegniols ses lais organe [5]
Qui del canter adiés s'ahane;
Li rosegniols dist sa cançon,
Et nuis et jors en sa saisson.

There are several references to *lais* as melodies in *le Roman de Brut:*

Blegabres regna apres li.[6]
Cil sot de nature de cant,
Onques nus n'en sot plus ne tant:
De tos estrumens sot maistrie
Et de diverse canterie;
Et mult sot de lais et de note,
De viele sot et de rote,
De lire et de saterion
De harpe sot et de choron
De gighe sot, de simphonie
Si savoit assés d'armonies;

Mult ot a la cort jugleors [7]
Chanteors, estrumanteors;
Mult poïssiés oïr chançons,
Rotruanges et noviaus sons.
Vielëures, lais et notes;
Lais de vieles, lais de notes;
Lais de harpe et de fretiaus;

[4] Guillaume de Lorris, *Roman de la Rose*, Langlois ed., Paris, 1920, line 701.
[5] *Partonopeus de Blois*, Crapelet ed., Paris, 1834, line 31.
[6] *Le Roman de Brut*, Leroux de Lincy edition, Rouen, 1836, Vol. I, line 3760.
[7] Vol. II, line 10,823.

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Lyre, tympres et chalemiaus,
Symphonies, psalterions,
Monacordes, cymbes, chorons.

These songs, whether as music or as subject-matter it is hard to determine, survived because French and Norman poets found in them inspiration for stories. Thus echoes of an older social, religious, and military life received definitely narrative form. Lucien Foulet believes that the word *lai* was applied originally to the song or melody, and says that the first lays were lyric.[8] In the thirteenth century the lyric and narrative lays existed side by side and the word *lai* was applied to both types, thanks to the success of Marie de France, for she first gave to the lay the form of a narrative poem. Foulet holds that all works where the word *lai* is used in this narrative sense were written after the time of Marie; but G. Paris believes that there was a rich period of narrative lays before the time of Marie, and that the narrative lays were just as ancient as the musical compositions. Wolf also considers that the narrative lays flourished along with the melodies.[9] Foulet believes that it was quite possible that the early Breton lays were musical compositions without words, but it seems improbable to me that the airs of these songs could have persisted,

[8] Zs. f. rom. Phil., Vol. XXIX, 1905, pp. 193–322. Cf. p. 302: "Le lai ne se sépare pas de la vielle, ou de la harpe. Qui dit lai, dit chant."

[9] Wolf, *Ueber die Lais, Sequenzen und Leiche*, Heidelberg, 1841, pp. 2–3. *Le Lai du Cor* by Robert Biquet is composed in lines of six syllables instead of the conventional eight of the lays of Marie de France and the anonymous lays, and Wulff thinks that this form of composition points to the probability that the lay was written before the lays of Marie. (*Le Lai du Cor*, Restitution critique par Wulff, Lund and Paris, 1888.) This view is also held by Doerner in his edition. (Strassburg, 1907.)

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connected with certain names and adventures, if they were merely musical compositions without words. There are many allusions to lyric lays that mention words as well as music. In *le Roman de Galerent* [10] we read that Fresne was an expert needle-woman and that:

De la harpe sot la meschine,
Si lui aprint ses bons parreins
Laiz et sons et baler des mains,
Toutes notes sarrasinoises,
Chançons gascoignes et françoises,
Lo(e)rraines et laiz bretons
Que ne faille n'a moz n'a tons.

In *Horn et Rimenhild* [11] we find a description of the manner in which the Bretons made their lays which does not support the theory of Foulet. Horn, disguised as Gudmod, sings to Lemburc, the sister of Gufer, the *lai de Batolf*.[12] He first plays the musical introduction on the harp,

E kant il ot si fait comença a noter
Le lay dunt orains dis, de Batolf, haut e cler,
Si cum funt cil Bretun de tel fait custumer,
Aprés en l'estrument fait les cordes chanter,
Tut issint cum en voiz l'aveit dit en premer,
Tut le lay lur a dit, n'en vot rien retailler.

[10] *Le Roman de Galerent* par le trouvère Renaut, Boucherie ed., Montpellier and Paris, 1888, line 1167.

[11] *Horn et Rimenhild*, Francisque Michel ed., Paris, 1845, line 2830 ff.

[12] Possibly the story of Badulf which we find in *le Roman de Brut*, Vol. II, line 9337. Badulf disguised as a jongleur goes to aid his brother Colgrin who is beseiged by Arthur:

Al siege ala comme jonglere,
Si fainst que il estoit harpere;
Il avait apris a chanter,
Et lais et notes a harper.

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Though the word *lai* seems to have been used originally of the Breton song, the word *conte* of the French version,[13] the two terms were so soon confused as to become synonyms. Compositions in which the original musical element was effaced by the new narrative interest were called indifferently *lai* or *conte*.[14]

We find often repeated in the lays the statement that they were written to perpetuate the memory of some hero or adventure. In line 34 of the prologue of the lays of Marie de France [15] we read:

Ne dutai pas, bien le saveie,
Que pur remembrance les firent

[13] *Le Lai de Graelent:*

L'aventure de Graelent
Vos dirai si com je l'entent:
Bons en est li lais a oïr
Et les notes a retenir.

Guigemar, line 19:

Les contes que jo sais verais,
Dunt li Bretun unt fait les lais,
Vos conterai assez briefment.

and line 883:

De cest cunte qu'oï avez,
Fu Guigemar li lais trovez,
Que hum fait en harpe e en rote;
Bone en est a oïr la note.

[14] *Le Fraisne:*

Le lai del Fraisne vus dirai
Sulunc le cunte que jeo sai.

Lanval:

L'aventure d'un altre lai,
Cum ele avint, vus cunterai.
Faiz fu d'un mult gentil vassal;
En Bretanz l'apelent Lanval.

Aüstic:

Une aventure vus dirai,
Dunt li Bretun firent un lai.

Chievrefueil, line 117:

Dit vus en ai, la verité
Del lai que j'ai ici cunté.

[15] *Die Lais der Marie de France*, Warnke edition, Halle, 1925.

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Des aventures qu'il oïrent
Cil ki primes les comencierent,
E ki avant les enveierent.

The same idea is expressed in *Equitan:*

Mult unt esté noble barun
Cil de Bretaigne, li Bretun.
Jadis suleient par pruësce,
Par curteisie e par noblesce
Des aventures que oeient,
Ki a plusurs gens aveneient,
Faire les lais pur remembrance,
Qu'um nes meïst en ubliance.

The first lines of *le Lai dou Lecheor* [16] give a vivid picture of the way in which the lays were composed:

Jadis a saint Pantelion,
Ce nos racontent li Breton,
Soloient granz genz asembler
Por la feste au saint honorer,
Les plus nobles et les plus beles
Du païs, dames et puceles
Qui dont estoient el pais.
N'i avoit dame de nul pris
Qui n'i venist a icel jor;
Molt estoient de riche ator.

After a description of the ladies the lay continues:

La estoient tenu li plet,
Et la erent conté li fet
Des amors et des drueries
Et des nobles chevaleries;
Ce que l'an estoit avenu
Tot ert oï et retenu;
Lor aventure racontoient
Et li autre les escoutoient;

[16] Romania, Vol. VIII, p. 65.

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Tote la meillor retenoient
Et recordoient et disoient;
Sovent ert dit et racontée,
Tant que de touz estoit loée;
Un lai en fesoient entr'eus
Ce fu la costume d'iceus.
Cil a qui l'aventure estoit
Son non meïsme i metoit:
Apres lui ert li lais nomez,
Sachoiz, ce est la veritez;
Puis estoit li lais maintenuz
Tant que partout estoit sëuz;
Car cil qui savoient de note
En viele, en herpe et en rote,
Fors de la terre le portoient
Es roiaumes ou il aloient.

The lay of *Tyolet* [17] gives a similar picture:

Encor en i a il assez (de chevaliers)
Qui molt sont preuz et alosez,
Mes ne sont pas de la maniere
Qu'il estoient du tens ariere,
Que li chevalier plus poissant,
Li miedre, li plus despendant,
Soloient molt par nuit errer,
Aventures querre et trover,
Et par jor ensement erroient,
Que il escuier nen avoient.
Si erroient si toute jor
Ne trovassent meson ne tor,
Ou dui ou troi par aventure,
Et ensement par nuit oscure
Aventures beles trovoient,
Qu'il disoient et racontoient;
A la cort erent racontées
Si come eles erent trovées;
Li preude clerc qui donc estoient
Totes escrire les fesoient:

[17] Romania, Vol. VIII, p. 44.

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Mises estoient en latin
Et en escrit em parchemin
Por ce qu'encor tel tens seroit
Que l'en volentiers les orroit.
Or sont dites et racontées,
De latin en romanz trovées;
Bretons en firent lais plusors
Si con dïent nos ancessors.

There is difference of opinion as to the origin and home of the lays. M. Ferdinand Lot[18] holds that the national legends are localized in the country of the nation which writes and tells of them, and that if the people emigrate they change the legendary geography and fit the legend into the new local setting. The lays are adaptations of old stories, often in new settings, which give an idea of the customs and ideals of the times in which they were written. He believes that the lays originated in both Brittany and Great Britain, but that they were spread especially throughout Brittany and sung and told by the Bretons of Armorica. Brugger[19] believes that the harp songs may have been composed and written in England, but the subject matter points to Brittany. The translator of the Norse version of the lays says in the introduction to the Strengleikar[20] that from the stories contained in the book poets made songs in southern Brittany, which lies in the kingdom of France. Professor Rajna[21] regards the

[18] Romania, Vol. XXIV, p. 517.

[19] Brugger, *Ueber die Bedeutung von Bretagne und Breton in den altfranz. Arthurepen*, Zs. f. frz. Spr. u. Lit., Vol. XX, 1898, p. 79.

[20] Strengleikar, eda Liodabok, udgivet af. R. Keyser og G. R. Unger, Christiania, 1850.

[21] Rajna, *Le Fonti dell'Orlando Furioso*, Firenze, 1900, introduction, pp. 6–8.

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lays as of Celtic origin, but of Norman and Picard rehandling. It seems to me most probable that the lays were composed in both Great Britain and Armorica and penetrated into French literature by way of Armorica. There was very close contact between the two countries and constant immigration. Though it seems impossible to decide just which elements in the lays are Celtic and which are French, very likely the source is Celtic, but has been modified by French ideas, ideals, and customs.

The narrative lays that have been preserved are stories of knighthood and courtly love, and many of them are connected with the court of King Arthur. The following *lais bretons* have come down to us: the lays of Marie de France:[22] *Guigemar*, *Equitan*, *Le Fraisne*, *Bisclavret*, *Lanval*, *Les Dous Amanz*, *Yonec*, *Aïstic*, *Milun*, *Chaitivel*, *Chievrefueil*, *Eliduc*. There have also been preserved the lays published by G. Paris in Romania, Vol. VIII, p. 29 ff: *Guingamor*,[23] *Tydorel*,[23] *Tyolet*, *Doon*;[24] *le lai du Cor*[25] de Robert Biket, *le lai du Cort Mantel*,[26] *Melion* et *le lai du Trot*,[27] *Graelent*,[27] *Desiré*.[27] Other lays have come down to

[22] *Die Lais der Marie de France*, Warnke ed., Halle, 1925.
Poésie de Marie de France, Roquefort, 2 vols., Paris, 1820.
Les Lais de Marie de France, Hoepffner ed., 2 vols., Paris and Strassburg, 1921.

[23] Also edited by E. Lommatzsch, *Le Lai de Guingamor*, *Le Lai de Tydorel*, Berlin, 1922. Warnke gives *le lai de Guingamor*, edited by Kusel in the appendix of his edition of the lays of Marie de France. For discussion of probable authorship see page 227.

[24] Romania, Vol. VII.

[25] *Le Lai du Cor*, restitution critique par Wulff, Paris, Lund, 1888.

[26] Published in Romania, Vol. XIV, by Wulff; also editions of M. de Montaiglon and Raynaud, *Recueil général des Fabliaux*, Vol. III, Paris, 1879, and Francisque Michel, Paris, 1841.

[27] Editions given on pp. 45, 42, 39.

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us only in translations. Ritson in his *Ancient English Metrical Romances*, London, 1802, gives a translation of *Emare*, *Sir Orpheo*, *The Erle of Tolous*.[28] The *Strengleikar*, written in the reign of King Haakon IV (1217–1263), contain Norse translations of several lays. The *lai de Guiron*, often referred to in the literature of the middle ages, is given in this collection, but the story is different from that given in *le Roman de Tristan*. It tells of the love of a knight for the daughter of a Scotch king and how the knight won his lady by the help of a dwarf and a harper. The author says he knows that his version is different from other oral versions, but says he is telling the story as he has read it.

Thomas[29] gives the widespread version of the *coeur mangé:*

En sa chambre se set un jur
E fait un lai pitus d'amur,
Coment dan Guirun fu supris,
Pur l'amur de la dame ocis,
Que il sur tute rien ama,
E coment li cuns puis dona
Le cuer Guirun a sa moillier
Par engin un jor a mangier,
E la dolur que la dame out,
Quant la mort de sun ami sout.

Unfortunately the lay of *Guiron* has not come down to us. Schofield believes that it was lost with hundreds of other lays that were undoubtedly known to the writers of the Arthurian novels.[30] The story has

[28] Vol. II, pp. 204, 248, 93.
[29] *Le Roman de Tristan*, Bédier ed., Vol. I, Paris, 1905, line 833.
[30] *The Lays of Graelent and Lanval* reprinted from the Publications of the Modern Language Association of America, Vol. XV (new series VIII), Baltimore, 1900, p. 242.

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been examined by H. Hauvette in Romania,[31] and there is an extensive bibliography of the subject in Arthur Långfors edition of *les Chansons de Guilhem de Cabestanh*.[32]

The lays were very popular,[33] so popular that the title came to be used for poems that were more or less similar—narrative poems that had a love theme, but which were not connected with *le cycle breton*. Later the lays were lyric poems. The story of *Havelok* is called a lay and given a prologue and epilogue which are modelled after those of Marie de France, but that is all it has in common with the Breton lays. The lays of *Aristote*, *l'Oiselet*, *l'Epervier*, *Nabaret*, and *le Lecheor* are really fabliaux. *Le lai du Conseil* and *le lai de l'Ombre* give precepts for lovers and are really *castoiements d'amour* and the story of love adventures. Sometimes the title *lai* seems to have been adopted to gain popularity. For example, in *le lai de l'Epine* the poet says that although many regard the lays as fables, he considers that they are the stories of adventures that happened in olden times; and that he is translating a story which is taken from documents in the church of Saint-Aaron and which is known in Brittany and other countries.

[31] Vol. XLI, p. 184.

[32] Paris, 1924, page xv of the introduction.

[33] Cf. the parody of lays in *le Roman du Renart*, Méon,. de Paris, 1826, Vol. II. In line 12149 Renart disguised as an English minstrel meets Ysengrin, borrows a *vielle* and sings:

> Je fot savoir bon lai Breton
> E de Merlin e de Tristan
> Del chievre foil de saint Brandan.
> —Et sez-tu le lai Dam Iset?
> Ia, ia, dist il, godistonet.

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Denis Piramus[34] writes of their popularity and especially of the popularity of the lays of Marie de France, read by count, baron, and knights, and especially by the ladies. In *Ille et Galeron*[35] the author complains of the extravagance and fantasy of the lays, which were so improbable and unreal that after one had read them he wondered if he had not been asleep and dreaming.

At the end of the thirteenth century and the beginning of the fourteenth the lays ceased to be narrative poems, lost all connection with the old Breton lay, and became lyric,[36] as *le lai de Complainte* and *de Confort* which are found in the *Conte de la Rose* of the *Roman de Perceforest*.[37] They resembled the descort provençal. Eustache Deschamps writes of the lyric lay: "Le lai est une chose longue et malaisée à trouver, car il faut douze couples, chascune partie en deux."

The lays of *Desiré* and *Graelent* resemble in general subject-matter the lay of *Lanval*. All three tell of the love of a fairy for a mortal who forgets the commands of his mistress and boasts of her love when a treacherous queen tries to win his heart. Thereupon

[34] In *la Vie de seint Edmund le rey*.

[35] *Ille et Galeron*, Löseth ed., line 931:

> Grant cose est d'Ille et Galeron,
> N'i a fantome ne alonge,
> Ne ja n'i troverés mençonge.
> Teus lais i a qui les entent,
> Se li sanlent tot ensement,
> Con s'eüst dormi et songié.

[36] As for example the lays of Froissart, Guillaume de Machaut, Colin Muset, Eustache Deschamps. The lyric lay is discussed in detail by Professor Jeanroy in *Lais et Descoris français au XIIIe siècle*, Paris, 1901.

[37] See the edition of G. Paris in Romania, Vol. XXIII.

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the mortal incurs the anger of his fairy mistress, is temporarily abandoned by her, but is finally pardoned. Lucien Foulet[1] considers *Desiré* and *Graelent* imitations and plagiarisms of the lay of Marie de France,[2] but gives as proof of his accusations only verbal resemblances, and a more or less similar plot. The subject is a popular one and is found adapted and in different combinations in several other countries, for example, in Italy, Germany, and Ireland. Comparetti in his *Novelline populari italiane*[3] gives two stories that resemble in many details the story of these lays. Lionbruno[4] is the son of a poor fisherman who promised the devil his wife's first child in the next thirteen years. The fisherman thought he was safe,

[1] Zs. f. rom. Phil., Vol. XXIX, p. 37.

[2] F. Lot in *Etudes sur la Provenance du cycle Arthurien*, Romania, Vol. XXIV, p. 513, considers that *Graelent* is contemporary with the lays of Marie de France, if not older.

Mall in Zs. f. rom. Phil., Vol. III, p. 303, calls attention to the imitation of *Graelent*, but considers that in spite of evident imitations the lay contains older and more primitive features than Lanval: King Arthur not mentioned in *Graelent*, the episode of the mayor's daughter which is common to *Graelent* and *Sir Launfal*, the display of the queen's charms.

In his article on *The Lays of Graelent and Lanval and the Story of Wayland*, reprinted from the Publications of the Modern Language Association of America, Vol. XV, Baltimore, 1900, Schofield says that the author of *Graelent* knew and utilized: (1) a story of *Lanval* similar to Marie's story, borrowing the episodes common to both, (2) an older version, (3) a version of the legend of Galant. The two lays are but different versions of the same theme.

Zimmer in Zs. f. frz. Spr. u. Lit., Vol. XII, p. 1, says that *Graelent* is later than *Lanval* and that only the name of the hero seems to furnish an older trait.

Kittredge in his article on *Launfal* in the American Journal of Philology, Vol. X, no. I, p. 17, says that *Graelent* is more primitive than *Lanval* and nearer the original Breton lay which probably had nothing to do with King Arthur.

[3] Vol. I, Rome, Turin and Florence, 1875.

[4] P. 167.

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as his wife was too old to bear him a son; but soon after his promise to the devil a son, Lionbruno, was born and at the age of thirteen the devil claimed him. Lionbruno, however, was saved by the queen of the fairies, Colina, and carried off to her fairy realm. After living very happily with her for some time, one day he begged her to grant him permission to visit his parents, promising to return to her after he had seen and helped them. She graciously consented and gave him her magic ruby that would enable him to have his every wish fulfilled; but she forbade him to reveal his love for her. He visited his parents, changed their hovel into a palace, heaped riches upon them, and then sorrowfully departed for his fairy home. But on his way he passed through a city where a contest was being held. The victor, who could pierce and carry away a gold star, would win the king's daughter. Lionbruno, though he had no desire to marry, could not withstand the temptation to show his prowess. Piercing the gold star twice without being detected, but caught the third time by spies of the king he was ordered by the king to marry the princess. At the wedding feast he told the king that he had a far more beautiful mistress, one whose meanest handmaiden was fairer by far than the princess.[5] The king, filled with rage, commanded that he prove his arrogant claims. Lionbruno rubbed his magic ruby and in reply the queen sent her lowest servant, a handmaid of wondrous beauty, far more lovely than the princess. The second time she sent another servant, lovelier than the first, and finally came herself and reproached Lionbruno for his

[5] Cf. *Lanval*, line 301; *Graelent*, line 488.

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boastfulness and treachery. She drew her ring from his finger and disappeared after telling her boastful lover that he could not find her until he had worn out seven pairs of iron shoes. In despair, Lionbruno wandered forth to seek her and came upon some robbers who had stolen magic shoes which enabled the wearer to run faster than the wind, a purse that produced money at the will of the owner, and a cloak that made the wearer invisible. Lionbruno, called upon to decide to whom these treasures belonged, said that he would have to try them all before he could decide so important a matter. When he put on the boots and cloak he disappeared faster than the wind; and finally by the aid of Sirocco he found his beloved queen who was dying from love for him, thinking he had betrayed her.

Comparetti gives a similar story in *l'Isola della felicità*.[6] The son of a poor widow went forth to seek his fortune and after travelling for a year came one night to a hut in a woods. There an old man gave him lodging and told him that fortune came forth once in every hundred years. The hundred years were just up at midnight, and the old man advised him to conceal himself in a thicket on the banks of a stream where three beautiful women would come to bathe. He surprised them [7] and took the clothes of one, the most beautiful of them, and removed her book of commands from her pocket. She was then forced to live with him and he was master as long as he kept possession of the book of commands, but one day she managed to get possession

[6] Vol. I, p. 212.
[7] Cf. *Graelent*, line 220, and *Guingamor*, line 422.

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of it in his absence, and disappeared, stealing away to the island of the blessed. Her lover pursued her, and overtook her, thanks to the magic boots and mantle which he took from three quarelling brigands as in the story of Lionbruno. The end of the story reminds us of *Guingamor*. After what seemed a short visit in this happy island, the restless mortal asked for permission to return to his mother for a visit. His mistress accompanied him on a magic horse, but warned him that he must not touch his feet to the ground. The penalty would be death. Thanks to the constant reminder and protection of his mistress, he reached his home safely, but found that all who once knew him were long since dead. He then returned to the fairy island of the blessed, where he is to this day.

Another similar story preserved by the Italians is that of Pulzella Gaia,[8] the daughter of Morgana, who loves Gawain and gives him a magic ring which will be able to supply all his needs and by which he can summon her to his side. He is warned that he must not tell of their love. When he returns to court, the queen offers him her love, which he scornfully rejects and at a tournament, goaded by the queen's taunts, he boasts of his beautiful beloved. He is threatened with imprisonment if he does not prove his claims, and after three days Pulzella Gaia comes to save him and reproaches him for betraying their secret. She leaves him, but later he rescues her from a dungeon, where she has been imprisoned by her wicked mother.

[8] *Pulzella Gaia*, Pio Rajna ed. in collection *Per Nozze Cassin d'Ancona*, Florence, 1893.

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A very similar story is found in a German tale published by J. W. Wolf.[9] Once upon a time a prince lived with a fairy princess in a fairy paradise. He had her permission to visit his parents and her assurance that in danger he need only call her name, provided only that his need was serious. His father had married a second wife during his absence. She was young and very lovely, and at the feast of welcome the father asked the son if he had ever seen so lovely a woman in all his travels. The son could not resist the temptation to tell of his lovely princess, and foolishly boasted that he knew a woman a thousand times lovelier. His father was naturally furious at the insult offered to his lovely wife, and to protect himself the son called upon the fairy, who appeared to tell him sadly that he could not find her until he had worn out a pair of iron boots in restless wandering. The scene between the father and the son at the feast when the father tries to force the son to praise his wife, resembles closely the scene in *Graelent* where the king has the queen get up on a dais to display her beauty and asks all the courtiers if they have ever seen a lovelier woman.[10] There is another similar German story in the same collection (following the first story) of a French hunter who loves a beautiful swan maiden whom he will lose if he speaks of her beauty. The King of France offers him his daughter as bride, but he refuses the honor, and says that he has a mistress a thousand times more fair. The swan maiden appears to support the claim of her rash

[9] J. W. Wolf, *Deutsche Hausmärchen*, Gottingen and Leipzig, 1851, p. 211.
[10] Line 432.

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lover and dazzles the court by her surpassing beauty. She sadly tells her lover that he must suffer pain and torment for many a weary year before he can rejoin her.

We find the same theme in many Irish tales, the most striking of which is the story of *The Debility of the Ultonian Warriors.*[11] A fairy, by name Macha, came to console a rich farmer who was a widower. She brought him great riches and happiness, but warned him not to mention their union. The farmer yielded to temptation and boasted that his mistress could run faster than the king's swiftest horses. She came to save him from the king's wrath, and although she was about to be delivered of a child, ran the race and won, but paid for the victory with her life, dying as she gave birth to twins. Before her death she called down upon the heartless Ultonians the curse of weakness in times of danger, the weakness to last for five days and four nights and to hold even to the ninth generation.

We are reminded by these stories of the love of Venus and Anchises. Venus, ashamed of her mortal husband, exacted from him the promise that he would not reveal their love, and when Anchises boasted of their union, she abandoned him.

The theme of the lays of *Lanval*, *Graelent* and *Desiré* belongs to the general store of traditions and legends common to all countries, and I do not see any signs of plagiarism or direct imitation of the lay of Marie de France on the part of the authors of *Desiré* and *Graelent.* These lays have not the simple charm

[11] *The Cuchullin Saga in Irish Literature*, translated from the Irish by various scholars, compiled and edited by Eleanor Hull, London, 1898, p. 97.

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and spontaneity of the lays of Marie, but they have some claims to originality in the adaptation of the theme and the combination of the source material.

In *Lanval* the scene is laid in Great Britain at the court of King Arthur at Kardoeil. Lanval is a noble vassal, the son of a king himself, but far away from his kingdom. Arthur keeps him in poverty and gives gifts and money to all the vassals except him. Lanval, too proud to ask for anything, suffers in silence, trying to conceal his poverty. Marie does not explain the reason for Arthur's neglect, but it is doubtless the reason given in *Graelent* and the English version of Thomas Chestre, *Sir Launfal*.[12] In *Sir Launfal* the queen refused to give gifts to Launfal at the wedding feast because of his indifference to her charms; and Arthur followed the queen's example, for he knew that poverty would keep at his court a brave and noble knight who might otherwise depart to serve a more appreciative lord. In *Graelent* the queen is also responsible for Graelent's poverty. She hopes by that means to humble his pride and avenge his indifference to her beauty. Arthur agrees very readily, for he wants to keep Graelent in his service. It seems probable that this explanation was in the original source; but Marie de France passed it over as evident or unimportant, as she does several other details common to *Graelent* and *Sir Launfal*. In *Lanval* the knight goes riding all alone on his poor horse, which is so weak it can hardly walk. Again Marie does not explain the reason of the weakness of

[12] Ritson, *Ancient English Metrical Romances*, London, 1802, Vol. I, p. 170. For a comparison of *Launfal*, *Lanval*, and *Graelent* see the article of Schofield on *The Lays of Graelent and Lanval*, P. M. L. A., 1900.

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the horse, but it is not hard to guess. In *Sir Launfal* we find that the knight borrowed a saddle and bridle from the mayor's daughter and rode out unattended:

> Hys hors flod and fel yn the fen.
> Wherfore hym scornede many men
> Abowte hym fer and wyde.[13]

In *Graelent* the daughter of his host also lends him a saddle and he rides forth an object of derision, not because of his horse, which the author does not describe, but because of his tattered old clothes. In *Sir Launfal* we find the proud knight also in tattered clothes which he explains by saying that he has been out hunting on a rainy day. After riding for some time Lanval folded up his mantle as a pillow and lay down in a meadow to meditate on his misfortunes. As he looked down the valley he saw two maidens of great beauty approaching. The one was carrying a basin of finely wrought gold and the other carried a towel. They invited Lanval in the name of their mistress to go to her tent, a magnificent fairy palace in which he found the fairy queen of surpassing beauty and charm lying on a richly draped couch. The story of the meeting of Launfal and his fairy queen is very similar. Launfal lies down on his mantle to rest in the shade and two maidens appear, the one carrying a basin and the other a towel. The fairy queen, Dame Tryamour, receives Launfal in her magnificent tent and gives him a royal feast. In *Graelent* we find several differences. A magic white hind leads Graelent in pursuit to a fountain where he finds a beautiful fairy bathing, attended by two maidens. Desiré meets his fairy in a very similar way. He returns

[13] Line 214.

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from court to visit his mother and one lovely spring morning rides forth to enjoy nature, in rich apparel, and on a beautiful steed:

> Les arbres voit blans et floriz,
> Des oiselez oï les criz.
> Li sens li remue et tressaut,
> Le corage li monte en haut,
> Grant delit a d'oïr le chant,
> En la forest se met avant.[14]

He finds a maiden by the fountain, near an old chapel where he often played in childhood. She was carrying two basins. When he would have made her his *drue*, she repulsed his advances and told him of her mistress, a fairy more beautiful than any other fairy, more beautiful than Venus herself. She took him to her mistress, who pretended to flee before him, but who accepted his offer of service, devotion and love. In *Lanval* the fairy queen received the knight graciously and told him she had come from her realms to seek him and make him more powerful and happy than any emperor. In *Graelent* the fairy pretends to scorn Graelent when he steals her clothes, and refuses to give them up until she comes forth from the fountain. She insults him by offering him money for her clothes, but he proudly assures her:

> Ne sui pas filz de marcheant,
> Ne borjois, por vendre mantiaus,
> S'il valoit ore .iij. chastiaus
> Ne l'en porteroie je mie.[15]

Schofield in his article on *The Lays of Graelent and*

[14] Line 119.
[15] Line 252.

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Lanval and the Story of Wayland[16] writes on the influence of the story of Wayland on Graelent.[17] He holds that the story of Wayland and the swan maidens was known in France in the twelfth century. Wayland also follows a white hind and sees three doves which come flying to a fountain, where they change themselves into three beautiful maidens. Wayland seizes their clothes and forces the most beautiful to marry him. The fountain scene in *Graelent* also reminds us of the story of Cathdad,[18] who found in the wilderness a clear spring in which the beautiful maiden Nessa was bathing. She yielded to his entreaties and threats and promised to become his mistress. In the middle ages the favorite meeting place of the fairies was by fountains. The druid divinities met there and also their successors, the fairies. The fairy Mélusine[19] appeared to Raimondin near the fountain of *Soif-Jolie*, "qu'on dist qui vient de faerie," in the forest of Coulombiers in Poitou. She tells him that she has come there to seek him, and knows all about his difficulties.[20] The story of *le Chevalier au cygne*, related in *li romans de Dolopathos*,[21] tells the story of a knight who hunts a white hind. He is separated from his followers and finds himself in a dense thicket near a fountain. There he finds a fairy bathing.

Avenans fu et eschevie,
De bras et de cors et de vis.[22]

[16] P. M. L. A., 1900.
[17] See p. 123 for influence on the name, *Graelent*.
[18] See article by Eleanor Hull in Folklore, Vol. XII, 1901.
[19] *Mellusine*, Francisque Michel edition, Niort, 1854.
[20] Cf. *Graelent*, line 329, and *Lanval*, line 111.
[21] Brunet et Montaiglon edition, Paris, 1856, p. 317.
[22] Line 9236.

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The knight forgets everything but the lovely fairy, just as Graelent forgets his *mesese* in contemplation of the fairy's beauty. The knight sees a golden chain on the edge of the fountain, the magic chain that could change the fairy back to swan. He takes possession of the chain and forces the fairy to marry him. In *Graelent* the fairy resists the prayers of Graelent for some time, but finally yields and confesses:

Por vos ving ça a la fontaingne,
Je souferé por vos grant painne.
Bien savoie ceste aventure.[23]

Schofield[24] considers the action of the fairy very inconsistent, but it seems to me that we have here a good study in feminine psychology and that the fairy delights in teasing and tantalizing Graelent and that by her pretended scorn and reluctance to yield to his love she enhances her charms and makes him all the more determined to conquer. We have a very similar situation in *Partonopeus de Blois*.[25] Partonopeus goes hunting and while chasing a deer loses his way and finds himself on the shore of the sea. There he finds a magic boat in which he embarks. He arrives at a castle where he is well received and conducted to a room. A lady, the fairy of the lays, comes to him and threatens him with death for his intrusion, but finally yields to his prayers, pardons him and grants him her favor. We find that here also her threats and resistance were feigned for she says in line 1381:

Par mon engien fu que li rois
Ala chacier en Ardenois;

[23] Line 329.
[24] *The Lays of Graelent and Lanval*, P. M. L. A., 1900.
[25] Crapelet edition, 2 vols., Paris, 1834.

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Par moi sivistes le saingler,
Qui vos amena vers la mer;
La vos fis amener la nef
Qui ça vos a conduist soef.

When the fairy has once yielded to Graelent, she promises him everything he can desire: her love, her presence, and great wealth. But she imposes a condition. He must not reveal their secret. In *Desiré* the fairy gives the knight a ring and tells him that as long as he is faithful to her and keeps the secret of their love, he will keep the ring and enjoy her presence. The fairy then dismisses the knight and urges him to prove his valor in tournaments. He must show himself generous, even to prodigality:

Car chevalier qui a amie
Doit bien fere chevalerie,
Et despendre bien largement
Et bons osteus tenir sovent.[26]

When Graelent returns to his lodgings, he sits down by the window and wonders if his adventures with the fairy have really happened. Lanval has the same misgivings when he reaches home. After Graelent has returned to his room, he sees a valet riding on a dappled gray horse and leading a white steed. Launfal also receives a white steed, called Blaunchard, which is led to him by Gufre, the knave of the fairy. The details of how Desiré and Lanval received their money and equipment are not given, but we find both of them lavishly entertaining their friends and those in need: those without lodging, prisoners, and jongleurs. In *Graelent* and *Launfal* we find *croisiés* [27]

[26] Line 247.
[27] Line 398.

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and *relygyons*[28] mentioned. In *Launfal* there are many incidents introduced, which are not found in *Lanval*, *Graelent*, and *Desiré*, for example the tournament with the Erl of Chestere, and the episode of Syr Valentyne. The author says that he found the story of the fight against the Erl of Chestere in the French tale from which he took his story.[29] There is a curious episode introduced in *Desiré* that resembles the tournament with the earl. It is possible that the author of *Launfal* refers to the story that was the source of this part of Desiré, although in general the two stories are quite different. It is curious that the details of the struggle are given in these two lays only. Desiré accompanied his king to another country, where they conquered their foe. One enemy is especially mentioned. He comes forth from his castle with his knights to break a lance with Desiré, who disarms him. The knight is forced to swear allegiance to the king, and the king and Desiré go back to their own country. This episode is not given in the MS. in Sir Thomas Phillipps's library,[30] but is found in the MS. in the Bibliothèque Nationale.[31] The scribe may have interpolated it in his story of *Desiré*, or he may have found it in another story and combined it with his source material. *Desiré* has more extraneous details than *Graelent*, *Lanval*, and *Launfal* and seems to be more of a combination of different sources, for example the story of the hermit and the dwarf.

[28] Line 427.

[29] The earl rode up to Launfal and smote him on his helmet so:

That the crest adoun flegh
Thus seyd the Frenssch tale

[30] Described on p. 40.

[31] Described on p. 39.

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Schofield suggests that they are echoes of the hermit, Ogrin, and the dwarf, Froncin, of *le Roman de Tristan*. The hermit is necessary in the plot; for Desiré loses his beloved through his doubt and his confession of his love to the hermit.[32] But the scene with the dwarf is quite unnecessary and impossible to comprehend except in that it gives the maiden, whom Desiré had befriended at the beginning of the lay, a chance to recompense him as she promised in line 170:

> Je vos afi la moie foi,
> Aiderai vos au grant besoing,
> Ou soit de prés, ou soit de loing.

The quarrel with the faithless queen differs especially in the time of its introduction. In *Lanval* and *Launfal* the queen saw the knight leading the dances on the green and went out with her maidens to meet him and his friends. Lanval leaves his friends and retires to meditate on his beloved, whom he has met some time previously. The queen follows him and avows the love, which she has had for him for many years. In *Launfal* the queen says that she has loved him for seven long years, but the knight scornfully and proudly rejects her love and when taunted with loving no woman, reveals the secret of the fairy. In *Graelent* the quarrel with the queen comes at the beginning of the lay and explains more convincingly, it seems to me, the coldness of the king, influenced by the queen, and the poverty of the knight. Then the fairy comes to console Graelent, and he does not reveal their secret until the feast of Pentecost, when the king assembled all his knights:

[32] It was usual to go to the hermit for advice in the middle ages. Haveloc goes to consult the hermit, and asks him to interpret his dreams.

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Quant mengié avoient le jor,
La roïne faisoit monter
Sor .j. haut banc et desfubler,
Puis demandoit a toz ensemble:
Seignors barons, que vos en semble?
A soz ciel plus bele roïne,
Pucele, dame, ne meschine? [33]

Schofield thinks that this episode of the shameless exploiting of the queen's charms belongs to a primitive and crude society and points to an old and primitive source. Graelent alone of all the knights fails to pay homage to the queen, and when reproached by the king says that he knows a lady far more beautiful than the queen. He is brought to trial and made to prove his rash statement, as are also Lanval and Launfal when they reject the queen's advances and confess their love for one far more lovely than she. At the appointed day of trial the fairy comes to save Graelent and Lanval. She pardons in the case of Lanval, and rides away with her knight to Avalon or the island of Olyroun (the kingdom of the father of the fairy in the case of Launfal). In *Graelent* the fairy saves the knight, but rides proudly away and refuses to pardon him until he is half drowned in the stream into which he has insisted on following her, in spite of her warning. She finally has pity on him and takes him off with her to her kingdom.

In *Sir Launfal* and *Graelent* the faithful horse of the knight remains to lament his master. In *Launfal* we read that:

Every yer upon a certayn day,
We may here Launfales stede nay
And hym se with syght.[34]

[33] Line 432.
[34] Line 1024.

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The faithfulness and devotion of a horse are popular themes in Old French literature. The story of Bayard, the faithful horse of Renaud de Montauban, comes to one's mind. Bayard was thrown into the Meuse with a mill stone attached to his neck, but succeeded in breaking the stone by the blows of his powerful feet and swam ashore. He then fled into the Ardenne Forest, and there he is still, according to the legend. The faithful horse of Guillaume d'Orange, Baucent, possesses human intelligence. At the battle of Aliscans, Guillaume promises him food and water in golden vessels if he takes him back safely to Orange. The horse seems to understand and shakes his head, paws the ground, and neighs, and by his joyous neighing encourages Guillaume. We are also reminded of the story of the old white horse of St. Columba, which came up to the saint on the eve of his departure, laid his head on his bosom, uttered plaintive cries, and shed tears. The saint blessed the faithful old horse, which then turned from him in sadness.[35] The faithful Grey of Macha, the horse of Cúchulainn,[36] accompanied his master to battle, and just before the battle let big round tears of blood fall on his master's feet. During the battle the faithful horse protected his master and after the defeat went and laid his head on Cúchulainn's breast.

Frequent mention is made of Graelent in Old French literature. We find him mentioned as the one who made the first *lai breton* in *la Chanson d'Aspremont*,

[35] *The Life of St. Columba*, written by Adamnan, Reeves edition, Edinburg, 1874, in the *Historians of Scotland*, Vol. VI, Book III, page 96.

[36] Eleanor Hull, *the Cuchullin Saga in Irish Literature*, London, 1898, pp. 244, 254, 260.

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Brandin ed. (Les classiques français du moyen âge), Paris, 1924, line 9480:

> Rollans apele ses qatre compagnon,
> Estolt de Lengres, Berengier et Aton,
> Et un dansel qui Graelens ot non.
> Né de Bretagne, parent fu Salemon;
> Deduitor Karle, estoit de sa maison
> Et l'ot nori petitet valeton;
> Ne gissoit mais se en sa cambre non.
> So siel n'a home mels vïelast un son,
> Ne mels desist un bon ver de cançon;
> Icestui fist le premier lai breton.

King Anseïs de Carthage [37] had the lay of *Graelent* sung by a Breton harper:

> Li rois seoit sor un bufet d'argent;
> Pour oblïer son desconfortement
> Faisoit conter le lai de Graëlent.

We find him given as the brother of Guingamor in the enumeration of the knights who attended the marriage of Erec and Enide: [38]

> Graislemiers de Fine Posterne
> I amena conpaignons vint,
> Et Guingomars ses frere i vint;
> De l'Isle d'Avalon fu sire.
> De cestui avons oï dire
> Qu'il fu amis Morgain la fée,
> Et ce fu veritez provée.

He is also mentioned as the brother of Guingamor in *le Bel Inconnu* ou *Giglain, fils de messire Gauvain*, par Renaud de Beaujeu, Hippeau ed., Paris, 1809, line 5424:

[37] *Anseïs von Carthage*, Alton ed., Tübingen, 1892.
[38] *Erec und Enide*, von Christian von Troyes, Foerster ed., Halle, 1890, line 1952.

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Grahelens de Fineposterne
Se r'armait dalès une jerne;
Lès lui ses freres Guingamer
Ki s'entr'armerent de bon cuer.

In *le Roman de la Rose ou de Guillaume de Dole*, Servois ed., Paris, 1893, the ladies are watching a tournament and one of them cries:

A! Deus! fet l'une, "qui est cil
A la cote de mustadole?"
—C'est li biaus Guillaumes de Dole,"
Fet l'autre, "li bons chevaliers.
Mout le doit aimer volontiers
Cele qui de lui est amée:
Mout est dame boneürée
Qui de si prodome a le cuer!
Cist a passé Graelent muer."

The lay of *Melion* is the story of a young knight, Melion, who was highly esteemed by the knights of the court of King Arthur for his courtesy and prowess, but who incurred the displeasure of the ladies of the court by his vow to love only the maiden whose heart had never been touched by love for any other man. The ladies of the court, a hundred strong, refused to speak to him after this rash vow. Melion, greatly distressed, realized too late the consequences of his boastful words. When King Arthur saw that his favorite knight had lost all taste for tournament and adventure, he sent him to a distant castle, hoping that he would there forget his temporary disgrace at court.

One day when he was out hunting he met a maiden of great beauty and very richly apparelled, riding on a beautiful horse. She was unattended and had come

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from Ireland, where her father was king, to confess her love for Melion. He straightway fell in love with the lovely damsel and their nuptials were celebrated with great splendor and many a tournament.

They lived together happily for four years. One day when they were out hunting, they came upon a mighty stag. Melion's wife declared, very unexpectedly and most unreasonably, that she would never eat another morsel of food if she could not partake of the stag, and fell to the ground in a swoon. Melion, much distressed, assured his wife that he could catch any stag by the help of a magic ring which he possessed. This ring was set with two stones, the one white and the other red. If the white stone were placed on his head, he would straightway become a wolf. The red stone had the power to turn him again into man. He disrobed and was transformed into a wolf by his wicked wife, who departed with all speed to Dublin, taking with her the magic ring and attended by the squire whom she soon after married.

In the meantime Melion returned to the spot where he had left his wife, taking her a huge piece of the stag he had killed. When he realized her treachery, he determined to pursue her to Ireland. For although he was a wolf, he still had the intelligence and the memory of a man. He hid himself in a ship that was about to sail and thus reached Ireland. There he lived in the forests, the leader of a band of wolves which wrought great havoc in the country, killing cattle and even human beings. So serious was the damage wrought by the wolves that the king of Ireland set forth to destroy them and succeeded in

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killing all except Melion. Soon after King Arthur arrived in Ireland to seek peace with his foes. Realizing that this was his last chance, Melion went to meet the king, and knelt at his feet, begging for mercy. The king, touched by the human actions of the wolf, declared that it was his own personal wolf and was to be respected and protected by all. The king of Ireland went to meet his royal visitor and conducted him to his castle where a feast was celebrated. During the banquet Melion caught sight of the treacherous squire who had departed with his wife. Rushing upon him, he would have torn him in pieces if the attendants had not separated them. Arthur had so much confidence in the intelligence of his wolf that he was convinced that the squire was guilty of some crime and forced him to confess the truth. The king of Ireland persuaded his daughter to give Arthur the magic ring, by means of which Melion recovered his human form. He departed with Arthur, leaving his faithless wife in Ireland.

Marie de France's lay of *Bisclavret* has a similar theme. The vow of Melion and the meeting with his wife-to-be are omitted, and King Arthur is not mentioned. Bisclavret was apparently beloved by his wife, who was distressed by the fact that her husband disappeared for three days every week. For some time he kept from her the secret of his disappearance, but finally he yielded to her insistent inquiries and told her he became a werewolf for three days every week, not through any desire of his own, but because of a physical defect. For some time he kept from his wife the secret of where he hid his clothes, for if they were lost, then, in truth, he would be lost

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and would have to remain a wolf all his life. Finally his wife succeeded in getting the secret from him. The next time that Bisclavret became a wolf, she had his clothes removed from their hiding place by a knight of a neighboring town, who had loved her for a long time. The action of Bisclavret's faithless wife is much more easy to understand, but not to excuse, than that of Melion's. It is natural that Bisclavret's wife should be filled with horror at the thought of living with this creature, half man, half beast, who was afflicted by a repulsive physical taint. But on the other hand, her treachery is more despicable because his involuntary physical weakness should have appealed to her woman's heart. In the case of Melion, the transformation was voluntary and a gift of which he was proud.

After a year spent in the forest with the wild beasts, Bisclavret came upon the king one day, when he was out hunting. Falling at his feet, he begged for mercy. The king took the wolf under his protection, for he recognized that he had the intelligence of a man. Shortly after the king summoned his barons to his castle, to celebrate a feast. Among the guests was the knight who had married Bisclavret's wife. Bisclavret threw himself upon the traitor, whom he would have devoured, if the king had not intervened. Everyone felt that the wolf had reason to hate the knight, but the king did not force him to confess, as in Melion. One day, when the king was out hunting, he was obliged to spend the night near the home of Bisclavret's wife. As soon as she heard of the king's presence, she came bringing rich gifts. When Bisclavret saw her, he rushed upon her in rage and tore

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her nose from her face. She was forced to confess her crime and Bisclavret was restored to human shape. The faithless wife and lover were banished by the king and the poet tells us that several of the daughters of the wicked couple were born without a nose.

The story of *Bisclavret* is given in fragments of *le Roman du Renart Contrefait.*[1] The story follows very closely the lay of Marie de France. Renart is accosted by a man who asks him if he would advise him to marry. Renart, rather skeptical about matrimony, tries to dissuade his friend by telling him several stories which illustrate the fickleness of woman. Among them are the lays of *l'Austic*[2] and *Biclarel.* The end of *Biclarel* is less definite and local than that of *Bisclavret.* When Biclarel finally discovers the treacherous wife:

> Par les treces l'a aus dans prisse,
> Grant col li fiert an mi la face,
> Par po le vis ne li efface.

Kittredge[3] considers that the story of the noseless descendants of the wife of Bisclavret is a bit of Breton family legend and a local trait.

A very similar story is found in a Latin manuscript[4] of the end of the fourteenth century translated by F. A. Milne, with notes by A. Nutt, in Folklore, Vol. XV, 1904. King Arthur, urged on by the words

[1] Tarbé, *Poètes de Champagne antérieurs au siècle de François I*, Reims, 1851, pp. 133–138.

[2] In his story the gentleman and his wife of the lay of Marie have become the king and queen of England: Edward and Gentille.

[3] *Arthur and Gorlagon*, reprinted from Studies and Notes in Philology and Literature, Vol. VIII, Boston, 1903, p. 174.

[4] MS. of *Arthur and Gorlagon*, Rawlinson MS., B. 149, Bodleian Library, Oxford.

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of his queen, who says that he has not yet fathomed the nature or the heart of a woman, visited several kings famed for their wisdom to try to discover the secret of woman's ways. Finally he came to the court of King Gorlagon, who told him the following story. A certain king had in his garden a sapling which had sprung up at the hour of his birth and which was very closely connected with his life. For whoever should cut down the tree and strike the king on the head with the slenderer end could turn him into a wolf by uttering the words: "Be a wolf and have the understanding of a wolf." When the faithless queen discovered the secret, she had the tree cut down. With the slenderer end she struck her husband on the head, but, in her excitement, changed the magic sentence and said: "Be a wolf and have the understanding of a man." The wolf lived with the wolves, as did Melion, devastating the land, especially after his two cubs were killed. Finally a young king of a neighboring country set out to catch the wolf, but was touched to pity when the wolf fell at his feet, asking for mercy. The wolf lived with his master for some time. On one occasion, during the king's absence, he took it upon himself to punish the lover of the faithless queen. In revenge the queen hid her child and accused the wolf of having devoured it. The wolf proved his innocence by leading his master to the baby's hiding place. Feeling sure that the wolf must have been a man of great wisdom, transformed into a wolf through some spell, the king followed him to his own country, where he forced his treacherous wife to tell the truth and to return to the wolf his human shape. At the end of the story King

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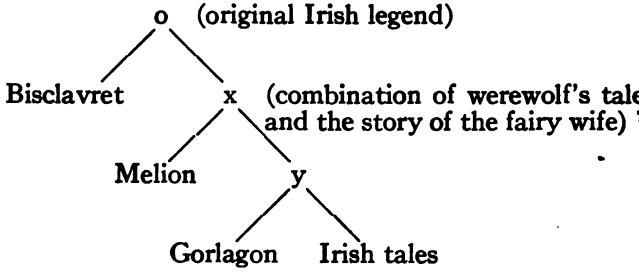
Gorlagon told Arthur that this was the story of his own life. There is a tale related by J. Jacobs in *More Celtic Fairy Tales*,[5] called Morraha, which resembles Gorlagon very closely.

Kittredge[6] gives the following classification of these werewolf stories:



He considers *Bisclavret* and *Melion* independent redactions of the same saga. Foulet,[8] on the other hand, regards *Melion* as simply an adaptation of *Bisclavret*, but the only arguments are similarity of plot and verbal resemblances which are not very convincing. There are several other stories with a similar plot, which show that the legend was a common

[5] London, 1894, p. 86.

[6] *Op. cit.*, p. 174.

[7] Kittredge compares the story of the meeting of Melion and his bride with that of Tochmarc Etaine and King Eochaid. The story comes from a MS. of the twelfth century. Etaine was a fairy wife of a fairy prince who became a mortal and came to marry King Eochaid of Ireland. Her fairy husband pursued her and carried her off to his realms, but her mortal husband won her back. The coming of the lady, unattended, to offer her hand and heart to Melion is mysterious and shows indirect influence of the fairy wife legends, it seems to me, but the hint of the fairy origin is not followed up by the poet and has no influence on the story. The ring of Melion bears some resemblance to the magic fairy ring.

[8] Zs. f. rom. Phil., Vol. XXIX, p. 40.

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patrimony utilized by different peoples in different ways.

Le Roman de Guillaume de Palerne [9] (MS. of end of thirteenth century) tells of a werewolf and has some points of resemblance with Bisclavret and Melion. Guillaume, the son of the king of Apulia, is stolen by a werewolf who watches over him with the greatest of affection and care. The wolf has the understanding of a man, as in the stories above mentioned, and is the son of the king of Spain, who has been changed into a wolf by the magic of his stepmother. After many adventures the wolf finds his father and the stepmother is obliged to return to him his human form. She takes him alone with her into a private room, where she hangs a magic ring of gold about his neck. The stones of the ring have the power of protecting against all evils and sorcery and remind us of Melion's ring.

In *Contes irlandais traduits du gaélique*,[10] G. Dottin tells the story of a man who is turned into a wolf by his wife. Like Melion, he joins the wolves and devours cattle and sheep. One day when his father is hunting the wolves, the son, who still has the intelligence of a man, throws himself at his feet and seeks protection. He is finally turned into man again.

The superstition of the transformation of man into animal is very old and popular in many countries. Hertz, in *Der Werwolf*,[11] says that the oldest werewolf legend is that of Lykaon, the son of Pelasgos, first king of Arcadia, who was turned into a wolf by

[9] Ed. of H. Michelant (Société des anciens textes), Paris, 1876.
[10] Paris, 1901, p. 196.
[11] Stuttgart, 1862, pp. 20–28.

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Jupiter in punishment for having served him with a dish of human flesh to prove his power.

In his *Satyricon* Petronius has Niceros, one of the guests at Trimalchio's banquet, tell the story of a soldier who suddenly changed himself into a wolf as they were walking together. The soldier left his clothes under a stone before he set out to kill and plunder. Niceros, in terror, fled to a neighboring town and there discovered that a wolf had just entered the village and attacked the flocks, but had been wounded in the neck by a slave. Niceros hurried back to the spot where the clothes were hidden but found only a pool of blood. When he returned home he found the soldier in his bed and a doctor dressing a wound in his neck.

In the *Arabian Nights* the stories of Sidi Numan and the second Calender tell of the metamorphosis of men into beasts. The wife of Sidi Numan turned her husband into a dog when he discovered her with a ghoul, devouring a corpse. The second Calender was transformed into an ape by the magic of a genie and, like Melion, he discovered a vessel and embarked.

Mr. J. O'May tells of a game which is very common in the Malay Peninsula, called *Playing the Wer-Beast*, a game that has sprung up from the belief that "an ordinary man may turn into a tiger in the evening without any fuss." [12]

In Scotland one method of becoming a werewolf was to obtain a girdle made of human skins.[13] The power

[12] Folklore, Vol. XXI, 1910, p. 371. For further discussion of the superstition see work of Caroline Taylor Stewart on *The Origin of the Werewolf Superstition*, University of Missouri publications, April, 1909.

[13] Folklore, Vol. XIX, 1908, p. 71.

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of transformation of man into beast was widely recognized in Ireland. P. W. Joyce in *Old Celtic Romances* [14] tells of the metamorphosis of the children of Turenn into hounds which pursue their enemy. The children of Lir were turned into swans by their jealous stepmother and were swans for nine hundred years, until they heard the sound of a Christian bell.

English folklore seems to be lacking in werewolf stories, possibly because wolves were scarce in England after the time of the Anglo-Saxon kings. The werewolf stories are widespread in France. Paul Sébillot gives many of these legends in his *Traditions et Superstitions de la Haute Bretagne*.[15] The superstition lasted even to the French Revolution. In Folklore, Vol. XX, 1909, p. 207, we find an extract which tells of a wolf that devastated a village three miles from Nantes. This wolf was believed to be a reincarnation of Carrier.

The lays of *Desiré*, *Graelent*, and *Melion* have been preserved in five manuscripts. The *Lai du Desiré* has been edited by Francisque Michel in his *Lais inédits des XIIe et XIIIe siècles*, Paris, 1836, from a manuscript in the library of Sir Thomas Phillipps, Cheltenham, England, number 3713, fol. 7 v°, col. 2 to fol. 12 v°, col. 1. I am utilizing for the text of my edition a manuscript hitherto unutilized, which is found in Paris in the Bibliothèque Nationale, nouvelles acquisitions françaises 1104, fol. 10 v°, col. 1 to fol. 15 v°, col. 1. This manuscript belongs to the end of the thirteenth or the beginning of the fourteenth century, and is written in the dialect of the *Ile de France*. A detailed description is given in Romania,

[14] Dublin and London, 1920, pp. 44 and 1–36.
[15] Paris, 1882.

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Volume VIII, p. 29, by Gaston Paris, who first examined the manuscript when it was in the possession of the comte de Seyssel-Sothonod, before it came into the possession of the Bibliothèque Nationale. It contains twenty-five lays called *lais de Breteigne*, and is written in a similar hand except for a short prose extract from a Latin MS. which does not belong to the collection. At the beginning of the collection there is a beautiful miniature in orange, blue and gold, which shows a man standing and playing a *vielle*. Seated at his right side is a man with a crown and at the left a blurred figure, possibly that of a woman, who is also seated. At the beginning of each lay there is an initial in blue and gold accompanied by the title of the lay written in red. The MS. is in an excellent condition. The order of the lays is as follows: *Guimar*, *Lanval*, *Desirré*, *Tyoulet*, *Dyonet*, *Guingamor*, *Espine*, *Espervier*, *Chievrefueil*, *Doon*, *Deux Amants*, *Aelis*, *Bisclaret* (from verse 233), *Milon*, *Fresne*, *Lecheor*, *Aquitan*, *Tydorel*, *Cort Mantel*, *Ombre*, *Conseill*, *Amoures*, *Aristote*, *Graalant*, *Oiselet*.

The manuscript, which is in the library of Sir Thomas Phillipps and which was utilized by Francisque Michel in his edition, belongs to the thirteenth century and is in the anglo-norman dialect. It contains twenty-four folios and has two columns to a page. There are no miniatures or illumined letters. It contains:

fol. 1, r°, col. 2—Le Lai de Aveloc
" 7, v°, " 1—Le Lai del Desiré
" 12, v°, " 1—Le Lai de Nabaret
" 13, v°, " 1—Le Romanz des eles
" 17, r°, " 1—Le Donnez des amanz

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On the whole the readings of the Paris MS. (A) are superior to those of the Cheltenham MS. (B). The scribe of the MS. A has made very few mistakes[1] and seems worthy of confidence.

Mr. FitzRoy Fenwick, the grandson and heir of Sir Thomas Phillipps, very graciously permitted me to examine the MS. B which was edited by Francisque Michel before the MS. A was discovered. The edition of Francisque Michel contains several errors in reading which I shall note briefly here as the corrections may be of interest to those who possess his edition. The following are the correct readings:

lines 23—les confortast
64—sil l'enveient
143—tint
148—asprimée
156—nule (sic in MS.)
218—ne le
270—si s'est alez
296—ses deiz
299—ben s'aperceit
331—corage
340—dolenz
347—diseient (sic in MS.)
358—suls
425—traient (sic in MS.)
447—chef
473—reconeut
512—s'esta
513—s'est hurtez
528—anuntié
534—hastez
550—seer
555—mein

[1] Mistakes in copying lines: 178, 179, 199, 290, 351, 386, 393–402, 470, 504, 523, 556, 664, 690, 773, 800. These mistakes consist for the most part in the dropping of a word or syllable.

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571—le moilla
573—descoverclé
662—k'il aveient
697—the MS. has omitted the syllable, *es*, and reads: les garderent. Francisque Michel divides thus: *l'esgarderent*, but a plural complement is required and the passage should read: *les esgarderent.*

739—cil li chauçat
750—donée
764—porunt
771—aveient

There are two MSS. of the *Lai de Graelent*, both in the Bibliothèque Nationale at Paris: number 2168, fol. 65 r°, col. 2 to fol. 70 r°, col. 2 (MS. B) and 1104 (nouvelles acquisitions françaises), fol. 72 r°, col. 2 to fol. 77 r°, col. 1 (MS. A). There is a copy of the MS. B made by Lacurne de Sainte Palaye in the Bibliothèque de l'Arsenal, number 2770. This copy is full of errors in reading. One of the most amusing of these errors is the reading of *Gesdesfers* for *ses destriers*, line 735, with the note that *Gesdesfers* is the name of Graelent's horse.

There are several editions of MS. B, one of the earliest of which is *le Lai de Graelent par Marie de France*, in *Fabliaux et Contes des poètes français des XIe, XIIe, XIIIe, XIVe, et XVe siècles*, publiés par Barbazan,[2] Méon edition, Paris, 1808, t. II, p. 57.[3]

There are several errors in the reading and the following corrections should be made:

[2] The first edition of Barbazan 1756 (3 vols.) does not contain this lay.

[3] In some editions the lay is contained in Vol. IV, edited the same year.

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lines 13—retint
17—joster
21—son cuer
53—par
122—mais il ne peut pas estre ensi
219—escavie
269—Graelent (the edition reads Ge!)
430—s'en rioit
461—nule plus gente

The text [4] and translation [5] of the lay are also given in *Fabliaux ou Contes* publiés par Le Grand d'Aussy, Paris, 1829, t. I, p. 195, troisième édition. The lay is called *Gruélan*, a form that is found in the copy of Lacurne de Sainte Palaye. It would seem that the text was copied from Barbazan as the same errors are reproduced.

There is also an edition of the MS. B by Roquefort, *Poésies de Marie de France*, Vol. I, pp. 486–541, Paris, 1820. He ascribes the lay to Marie de France and changes very arbitrarily the text from the picard dialect in which it is written to the anglo-norman dialect. This change is made, doubtless, to preserve uniformity in all the lays, but Roquefort does not state that he has changed the text. He has not changed the forms consistently and here and there the original picard forms are forgotten and left.[6]

There are several mistakes in reading and the following corrections should be made:

[4] P. 16 of the appendix.
[5] P. 195.
[6] Line 201—blance, but in lines 220, 584, we find blanche.
Line 360—canbre, but in line 333—chambre.
Line 389—ricement, but in line 600—richement.
le is used for *la* in lines 226, 365, 399, 427, 512, 514, 556, 656, 676, 724, etc. Elsewhere it is *la*.

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lines 98—dont est la druerie a droit
122—il ne peut
169—de disner
217 and 218—order inverted in MS.
219—escavie [7]
265, 266—eslungie, proiie
269—Graalant [8]
294—larges
297—otroiie
298—baisie
303—dites
387—nuit
430—s'en rioit
554—voulent
555—d'eus
560—el roiame
562—se
579—eust dit
638—estre
652—el
661—G. veut
662—el
690—car
711—dont

Manuscript B is described in detail in Mario Roques' edition of *Aucassin et Nicolette*, p. xxv of the introduction.[9] The title at the beginning of the lay is missing and in its place we find the five red lines of a stave of music, but without the notes. Roquefort says in a note: "Il est transcrit de manière à être noté au premier vers de la pièce et à tous ceux qui commencent un alinéa. Il est à regretter que la portée qui est composée de cinq lignes, n'ait pas été

[7] Same mistake in reading made by Barbazan and Le Grand d'Aussy.

[8] Roquefort reads *Ge* with Barbazan and Le Grand d'Aussy.

[9] Roques, *Auccasin et Nicolette* (Les Classiques français), Paris, 1925.

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notée."[10] This statement is not exact for the five lines are only found at the beginning and are not repeated as Roquefort says. *Aucassin et Nicolette* follows immediately the lay and I wonder if the scribe did not begin to note the music for the chante-fable and then change his mind and write the lay of *Graelent*, leaving the five lines that he had put there for musical notation of the chante-fable. Gaston Paris accepts this statement of Roquefort and concludes in his article in Romania, Vol. VIII, that some of the narrative lays were sung. Bédier[11] also suggests that some of the lays may have been half sung and half recited as the chante-fable of *Aucassin*. It seems to me that the five lines at the beginning of *Graelent* are very doubtful proof that the lays were sung.

Manuscript B contains the following lays: *Le Lais de Eudemarec*,[12] *Le Lais de Gugemer*, *C'est de Lanval*, *De Narciso*, *li lais*, *Graelent*.[13] I am giving the text based on manuscript A[14] which has not yet been utilized.

The *Lay de Melion* is now preserved in only one MS. (P) which is found in the Bibliothèque de l'Arsenal, Paris, number 3516, fol. 343 r°, col. 1 to fol. 344 v°, col. 1. A detailed description of the MS. is given in the edition of Monmerqué et Francisque Michel, *Lai d'Ignaurès suivi des lais de Melion et du Trot*, Paris, 1832. It was written at the end of the reign of Louis IX and has on the first two folios a

[10] Roquefort, *Poésies de Marie de France*, T. I, Paris, 1820, p. 487.
[11] Bédier, *Les Lais de Marie de France*, Revue des Deux Mondes, Octobre, 1891, p. 849.
[12] Beginning at line 399.
[13] Without title.
[14] Described on p. 42.

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calendar [15] at the end of which is a table of *lettres dominicales* from 1268 to 1367. Probably the manuscript was written about 1268. There are several interesting and lovely miniatures but many have been cut out and several passages are lacking. The lay of *Melion* is complete. From the names of two of the saints in the calendar, Saint Erkemboden [16] and Saint Omer, two bishops of Thérouanne, we may infer that the manuscript was written in Artois.

There was another manuscript of the fourteenth century in the library of Turin [17] which was utilized by Horak in Volume VI of *Zeitschrift für Romanische Philologie*, p. 94. Unfortunately this manuscript was so badly destroyed by fire and water that it is impossible to decipher it. Professor Bertoni who very kindly examined the manuscript for me at the request of Professor Jeanroy, wrote back that of the one hundred and fifty folios there remain only about sixty and they do not contain the lay, but are prose passages almost illegible. The only records of the manuscript are the variants given by Horak. He uses the manuscript of the Arsenal as base manuscript, but there are several mistakes in his reading. He changes line 21 to read: *Que nul autre hom eüst amé*, but in line 20 he lets *que* stand as subject. He changes line 22 to read: *Ne de qui nus eüst parlé.* The lessons of the manuscript seem to me much better and there is no reason for the changes. The following are the errors in reading:

[15] Published in Zs. f. rom. Phil., Vol. I, p. 97, by Foerster.

[16] In *Acta Sanctorum*, Aprilis, Tomus II, p. 92, mention is made "de sancto Erkembodone, episcopo Teruanensi et abbati Sithiuensi in Belgio." Erkemboden was made bishop in 720 or 721 and died in 742 on the twelfth of April.

[17] Number L IV, 33, fol. 60 r°, a, to fol. 63 r°, a.

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lines 30—que le roïne should read—ki la roine
47—tes pris " " —ton pris
88—estroit " " —estoit
233—il " " —lors
237—en " " —et
375—mer " " —nef
378—porra " " —porrai
390—furent " " —firent
411—du mourir " " —de morir
414—merveilles " " —merveillier
415—merveillier " " —merveilles
419—sont is omitted
427—regarde " " —regarda
428—cil " " —il
443—qu'il a del vin " " —il a del vin
444—peü " " —veü.

Horak says that Francisque Michel has used the form *veü* but it is the form of the manuscript and not the correction of Francisque Michel as stated.

lines 452—trova apareillié should read—rova apareillié
471—n'atargent " " —ne targent
560—mout en ont grant joie mené should read —molt ont grant joie demené
592—prendre should read—pendre
594—says in variant that the manuscript reads *herra*, but the form of MS. is without doubt *kerra*.

The text of Monmerqué and Francisque Michel also contains several errors in reading. The following are the corrections:

lines 2—conqueroit
65—conteca
106—n'en
292—leu
s'i
329—quotation wrong
562—la
588—changes *que* to *qui* but keeps *que* as subject in lines 18, 20, 21, 22, 83
590—tos

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C'EST LE LAY DU DESIRRÉ

M'entente i ai mise et ma cure fol. 10 v°, col. 1
A raconter une aventure
Dont cil qui a ce tens vesquirent,
Por remembrance .j. lai en firent.
Ce est le lay du Desirré,
Qui tant par fu pruz et sené.
En Escoce a une contrée
Qui Calatir est apelée,
Encoste de la Blanche Lande,
Outre la mer qui tant est grande.
Ilec est la noire chapele
Dont l'en conte, qui tant est bele.
.I. vavasor i ot jadis,
Molt ert proisiez en son païs;
Tant de terre comme il avoit,
Du roi d'Escoce en chief tenoit.
Fame avoit selonc son parage,
Assez l'amoit car molt ert sage.
De ce lor est mesavenu,
Qu'ensemble n'ont enfant eü;
A merveille en furent dolent
Et a Dieu prient molt sovent,
Par sa pitié les confortast,
Que filz ou fille lor donnast.
Une nuit jurent en lor lit,
La dame a a son seignor dit:

1 Entente i mettrai
2 En A; un
3 ce) icel (+1)
4 Par; *en* omitted (−1)
5 li lais; Dessiré
6 pruz et sené) de grant beuté
7 a) eu A
8 apellé
10 Juste
12 tant) mout
14 fu preisez
16 Eschoce
18 k'ele ert sage (−1)
21 merveilles en sunt
26 *a* omitted (−1)

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"Sire je ai oï parler
Qu'en Provence, de la la mer,
A .j. cors saint molt glorieus;
Dames i vont o lor espeus;
Nus nel requiert por tel besoing,
Qui n'ait secors ou pres ou loing,
Que sa requeste ne li face:
De Dieu est otroié par grace, fol. 10 v°, col. 2
Noméement d'avoir enfant,
S'en ai ja veü, ne sai qant.
Sire, car nos apareillon,
Pason la mer, si i alon."
Li sire l'a bien otroié,
Puis ont lor oirre apareillié,
Sanz demorance passent mer,
A Seint Gile vont por orer.
Une ymage tote d'argent,
.VII. marz i ot, mien escïent,
Sor son autel li presenterent;
Fillz ou fille li demanderent.
Quant fete avoient lor proiere,
En lor païs s'en vont ariere.

31 Nul
32 Quel qu'il seit pres ou 1. (—2)
33 *li* omitted (—1)
34 De D. en ad ottrei et g.
35 nomement
36 Jo ai al cuer pesance grant
37 car) ke
38 si i) e s'i
39 li ad ben otrié
41 mer) la mer (+1)
43 Un; de argent (+1)
44 Sis
45 un alter; le
46 lui
47 feit

Line 42—Saint Gilles in Provence was an important center of pilgrimages in the Middle Ages (Bernier, after having killed Raoul de Cambrai, visited the shrine). Saint Gilles is the only saint who had the power of remitting sin without confession. For the life of the saint see *Histoire de Saint-Gilles*, par l'abbé P.-E. d'Everlange, Avignon, 1885. He tells a story (p. 63), which supports the statement in *Desiré*, that whoever invoked the saint was granted his request, and one of the requests often presented was that for the birth of a child. The king of Poland (1085) desired very much a son and the bishop Lambert advised him to send to the saint a gold statue in the form of a child, as well as other gifts. In due time a son was born, Bolesas III.

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La dame est d'un filz enceintie
Ainz qu'en meson fust reperie.
Li sire en est joieus et liez,
Il ne fu onques si haitiez,
Et si fu touz li parentez.
Au terme que lor filz fu nez,
Apeler le font Desirré,
Por ce que tant ont demoré
Que il enfant n'orent eü;
Or a saint Gile fet vertu.
Lor filz norrirent et garderent
Comme celui que il amerent;
Biaus fu de cors, et de visage.
Quant il est venuz en aage
Que d'eus le porent departir,
Si l'envoient .j. roi servir.
De bois et de riviere aprist,
Et volentiers s'en entremist.
Li rois l'ama et tint molt chier,
Puis l'adouba a chevalier.
Quant chevalier fu Desirré,
Hastivement est mer passé;
En Normendie conversa,
Et en Bretaingne tornoia.
Des François fu molt alosez,
Et de toz autres genz amez. fol. 11 r°, col. 1
Dont ert chevalerie em pris,
S'un chevalier d'autre païs

50 Ainz qu'a; seit repeiré
53 Ja si fud tut sun parentez
54 que) qui
54 precedes 53 A
56 ont demoré) ot desirré A
59 nomerent
60 Cum; qu'il mult amerent (−1)
62 age (−1)
63 Ki; poeient
64 S'il l'enveient; le roi
74 *gens* omitted (−1)
76 Se uns (+1)

Line 62—Cf. *Guigemar*, line 41 ff. *Guigemar* and *Desiré* are the only two lays that tell of the youth and education of the hero.

Line 70—*passer* is usually conjugated with *avoir*. Cf., however, *Melion*, line 489:

Bien sot la mer estoit passés,
Et en Yrlande estoit alés.

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Alast aillors por son pris querre,
A tornoiement ou a guerre,
N'iert mie a traverse feruz,
Ne de ses compaingnons venduz.
.VII. anz i estut Desirrez,
Qu'il n'est ariere retornez;
Molt le fist bien, molt i josta,
De si que li rois le manda.
En sa contrée est revenuz;
Molt est du roi bien retenuz,
Molt le tint chier por sa valor,
Et molt li porta grant honnor.
Pruz fu et de molt grant biauté,
Tote gent löent Desirré.
Onques ne pot du roi partir,
Fors seulement a Calatir.
Par le mandement de son pere
Estoit alez veoir sa mere.
Ce fu a l'entrée d'esté;
Au quart jor qu'il ot sejorné,
Par .j. matin s'estoit levez,
Bien s'est vestuz et atornez,
Chauciez estoit avenanment
D'escalate molt richement,
Braies, chemise ot de chainsil,
Plus blancs que n'est flors en avril;
D'un mantel vair fu afublez,
Ses esperons a demandez,
Por soi deduire velt monter.
Son bon cheval fet amener;

78 Ou a turnement
79 en travers (−1)
81 Dis anz; resteit
83 fit; s'avança
84 le) li
85 est revenuz) en est venuz
86 fu; reçuz (−1)
89 *molt* omitted (−1)
91 ne) nel
94 ver (−1)
95 en l'entré
97 .j. omitted (−1)
99 s'esteit mout richement
100 Cum a chevaler apent (−1)
102 blanche; flur (+1)
103 vert ert
106 precedes 105
106 demander

Line 100—See *Graelent*, line 622.

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Li chevaus fu et biaus et granz,
Et il fu genz et avenanz
De cors, de vis et de façon;
N'ot en li nule mesprison.
Il est montez sor son destrier,
Molt ot en lui bel chevalier;
Beles jambes ot et biaus piéz.
Sor les estriers ert afichiez, fol. 11, r°, col. 2
Des esperons point le cheval,
Tote la vile contreval;
Sanz compaingnons s'en est issuz,
Vers la Blanche Lande est venuz.
Les arbres voit blans et floriz,
Des oiselez oï les criz.
Li sans li remue et tressaut,
Le corage li monte en haut,
Grant delit a d'oïr le chant;
En la forest se met avant.
Dedenz la Lande, enz el boscage,
Ot .j. sainz hom son hermitage;
Desirré le soloit veoir,
Et de son fruit sovent avoir,
En s'enfance, quant il erroit,
Et o son pere chevauchoit.
Porpensez est qu'il i era,
S'il le trueve, a li parlera.
Quant il erra vers la chapele,
Garda, si vit une pucele
Vestue d'une porpre bise,
Et d'une molt bele chemise.

107 cheval; the first *et* is omitted (−1)
108 Mout par
109 e de pis (+1)
110 li) lui
112 bel) bon
114 ses estriuz s'est apuiez
118 *est* omitted
119 blans) beus
120 E des oiseus oït
121 Sanc
122 Li corages
126 home
127 soloit) voloit A
129 chaçout
130 trespassout
131 s'est; i era) irra (−1)
132 Si le trove sil p.
133 erra) sera A

Line 135—See *Graelent*, line 622.

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La color ot bele et rovente,
Et de cors ert bien fete et gente;
Sanz guimple estoit eschevelée,
Et nuz piez fu por la rousée;
A une fontainne venoit,
Qui souz .j. grant arbre sordoit;
.II. bacins d'or tint en sa main.
Li chevaliers n'est pas vilain:
A pié descent, si la salue,
Il en voudra fere sa drue;
Sor l'erbe fresche l'a couchiée,
Je cuit qu'il l'eüst aprochiée,
Quant ele li crïa merci:
"Chevalier, tolez vos de ci;
Ne serez gueres avanciez,
Se de mon cors me honnissiez.
Ne fetes nule mesprison,
Lessiez m'estre par guerredon. fol. 11 v°,
Je siu ja une damoisele, [col. 1
El siecle n'a nule plus bele;
Je la vos ferai ja veoir.
Se vos estes de tel pooir,
Gardez que ne vos eschap mie,
Por nule rien que je vos die.
Se de li estes bien amez,
Por nïent seriez esgarez;
Assez aurez or et argent
Tot a vostre commandement.
Ne cuidiez pas que je vos mente,
Et s'ele ne vos atalente,

137 bele) blanche
138 fu
139 guiple
140 nu
142 Ke
143 ses meins
144 n'ert pas vileins
145 si l'a saisie
146 s'amie
147 la freche herbe
148 asprimée
149 Chevalers
152 Si; honitez
153 N'i; nul (−1)
154 pur g.
155 Sui od une d.
156 si bele
157 fera
158 Si
159 qu'il; eschape
160 *je* omitted (−1)
161 Si
162 serrez
166 Si ce

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A moi ne povez vos faillir,
Je feré tout vostre plesir;
Tout asseür soiez de moi,
Je vos afi la moie foi.
Aiderai vos au grant besoing,
Ou soit de pres, ou soit de loing."
Quant Dessirez l'oï parler,
Si la lessa atant ester.
La meschine l'en mainne droit
La ou la damoisele estoit;
Ce est dedenz une fueillie.
La couche fut apareillie
Dont la coute ert a eschequiers,
De .ij. pailles bien fez et chiers;
Entor paroit la flor novele.
Devant li siet une pucele.
Cele que Desirré mena
De loing s'estut, si l'apela:
"Vassaus," fet ele, "entendez ça:
Dedenz cele fueillie la
Prenez ce que je vos promis.
Veïstez onques si biau vis,
Si beles mains, ne si biaus braz,
Si biaus costez laciez a laz,
Plus biaus cheveus ne plus deugiez,
Plus acesmez, ne plus treciez?
Onques ne fu si bele née.
Bien me sui vers vos aquitée; fol. 11 v°,
Alez avant, ne doutez rien, [col. 2
Molt a en vos proesce et bien.
Venus, la déesse d'amor,
N'ot tel biauté, ne tel amor

171 aidera; au) a
175 l'ameine
176 la) sa
177 Ço fu
178 couche) coute A; Sur un bon lit s'ert apuié
179 coute) couche A; La coilte fu a eschekers
181 E tut pareit
182 sist
183 que) qui
185 Vassal; ke gardez
188 Veïstes vous unke si bel v
189 si beles bras
190 Ne si gent cors vestu a 1.
192 meus treciez
194 vers) par A
197 to 200 omitted

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Comme ceste que ci veez.
Ne soiez mie esfreez."
Desirré l'ot, cele part vait,
Son bon cheval estraier let.
Quant la pucele l'a veü,
N'i avoit lors plus atendu;
Fors de la foillie s'en ist,
En l'espoisse du bois se mist.
Desirrez est alez aprés,
L'a veüe, la siut de prés;
Molt fu isneaus, pas ne se faint,
Assez hastivement l'ataint;
Par la main destre la saisi,
Avenanment parla a li:
"Bele," fet il, "parlez a moi,
Por qoi fuiez a tel desroi?
Chevaliers sui de cest païs,
Vostre hom serai et vostre amis;
Por vostre druerie avoir
Vos servirai a mon pooir."
La pucele l'en mercïa,
Parfondement li enclina,
Et dit que pas ne s'en fuioit,
Ne son offre ne degetoit.
Otroiée est la druerie:
Il fet de li com de s'amie.
Une grant piece fu o li,
Molt a envis s'en departi;
Mes el li a donné congié,
Si li a dit et enseignié
Ou il porra a li parler,

199 aque A
201 l'oï
204 N'i a nent
205 foillé
207 s'est
208 A veüe A; Veüe l'ad e sui ades
209 igneus
212 lui A; parole a li
214 desfrei
215 chevaler
216 home
221 nel refusout
222 ne le jetout
223 ottri
224 d'amie (−1)
225 lui A; od lui
227 ele (+1)
229 od li

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Et comme il la porra trover.
"Amis," fet elle, "Desirrez,
A Calatir vos en irez;
.I. anel d'or vos baillerai,
Et une chose vos dirai: fol. 12 r°, col. 1
Or vos gardez de meserrer,
Si vos penez de bien amer;
Se vos mesfetes de noient,
L'anel perdrez hastivement;
Et se ce vos soit avenu
Que vos l'anel aiez perdu,
A toz jors mes m'aurez perdue,
Sanz recovrer et sanz veüe.
Gardez que molt le faciez bien,
Ne vos chargiez por moi de rien.
Je ne pris noient chevalier
Qui sovent ne vait tornoier,
Car chevalier qui a amie
Doit bien fere chevalerie,
Et despendre bien largement,
Et bons osteus tenir sovent.
Ainz que vos eussiez m'amor,
Fustes vos de molt grant valor;
N'est mie droiz a chevalier
Que por amor doie empirier."
L'anel li a mis en son doi,
Il la besa et tret vers soi;
Puis est sur son cheval montez,
A son ostel s'en est alez;
Molt despendi et molt dona,
De nul bien fet ne s'atarga;
Plus donna il en .j. seul mois

232 Al Calatir
237 Si
239 Si
240 aiez l'anel p.
241 *perdue* omitted in A; m'avez
242 recovrez A; recoverer (+1)
243 le) la A; le facez
244 targez
245 to 250 omitted
252 molt de grant v. A; Futes vus de mut grant valur
254 deive
256 E il la beise
258 en est a.
259 dona) erra
260 De nule ren ne se targa

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Qu'en demi an ne fist li rois.
En la contrée repairoit,
Por s'amie qu'il amoit;
Ensemble parloient sovent,
Tant s'entreamerent lungement
C'un filz et une fille en ot.
Ele nu dit, ne il nu sot.
Une foiz l'ot li rois mandé,
Fors du païs l'avoit mené,
Ensemble o lui par grant besoing,
Por ostoier merveilles loing.
Sa guerre molt bien li faini,
C'il desconfit son anemi. fol. 12 r°, col. 2
En .j. suen chastel l'aseja
Mes puis gueres ne demora
Que cil du chastel s'en issi,
Trestot armé si com je di,
O eus ainsi por tornoier,
Ensemble o lui maint chevalier.
O Desirré josta le jor,
Devant la porte de la tor,
Sor les escuz si se ferirent
Sor les haubers les fers sentirent;
Abatu fu cil du chastel.
Desirrez ot cheval isnel,
Demanois sor lui s'aresta,
S'espée tint, si l'en donna,
Molt le hasta qu'il se rendist,
Mes cil molt a envis le fist.
Quant voit que vers lui n'a durée,
Par le trenchant li rent s'espée.
Le chevalier au roi rendi,
Puis aprés, si crïa merci,

262 fit li reis
265 parolent
266 Tant qu'il avoit mon escïent A
268 Ele ne li dit, ne il nel sout
269 li rei mandée
270 menée
271 par) od
272 oeer
273 to 298 omitted
290 enfis A

Line 273—faini = feni.

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Que au chevalier s'acorda,
Mes com seignor l'aseüra.
Iceste pais a cil graée,
Vers le roi l'a sor sainz jurée.
Quant estoient en reperié,
Desirré prent de lui congié;
En sa contrée en est alez,
A Calatir ou il fu nez.
La nuit qu'il vint, i sejorna,
A l'endemain matin leva;
Il est montez sor son destrier,
Si s'est alez esbanoier
Vers la Blanche Lande tot droit,
Ou s'amie trover soloit.
Tout seus ainsi com je vos di,
Sor l'ermitage s'embati,
Ou li saint hermite manoit
Qui le chevalier connoissoit;
D'une chose se porpensa,
Qu'a ce saint homme parlera. fol. 12 v°,
Ne set quant il li vendra més; [col. 1
Si se fera a lui confés;
La porte ovri, dedenz entra,
En sa chapele le trouva.
"Sire," fet il, "ci sui venuz,
Confés voil estre et asoluz.
Li hermites li otroia,
Et il s'asist, si l'enclina;
Ses pechiez li a descoverz
Dont il estoit seürs et cerz.
De s'amie li regehi

299 il esteit repeiré (−1)
300 de lui) del rei
301 terre (−1)
303 i vint (+1)
304 E al demain
309 sul
311 seinz
312 le) li; chevalers
314 ce) cel
316 precedes 315
315 *li* omitted (−1)
316 fra (−1)
317 overi (+1)
318 sa) la
319 ci) si
321 lui
322 li clina
324 seür

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Comme ele vint primes a li;
Li hermites le conseilla,
Sa penitance li donna.
Quant fu asoluz et saigniez,
A son cheval est repairiez,
Par l'estrief monte et prent le frain;
Ses doiz esgarde et puis sa main,
N'i vit mie de son anel;
Sachiez que pas ne li fu bel.
Bien s'aperçut qu'il ot perdu,
Onques mes si dolenz ne fu.
D'ilec s'em part, plus n'i estait;
Hastivement cele part vait
Ou s'amie cuide trover,
Car il vodroit a li parler.
Trestot le jor i demora,
Qu'il ne la vit, ne li parla.
Quant il ne puet parler a li,
Molt se tenoit a maubailli.
"Bele amie," fet Desirrez,
Ou estes vos quant ne venez?
Estes vos coroucie a moi?
Morir m'estuet se ne vos voi.
Vostre anelet m'avez tolu,
Bien sai que par vos l'ai perdu;
Ja mes n'auré joie ne hait,
Hai las! chaitif! qu'ai je mesfait?
Ja vos ain ge sor toute rien;
Certes ne fetes mie bien. fol. 12 v°, col. 2

326 ele) il (−1)
327 le) li
328 charga
331 les estrus; tent (+1)
333 N'aveit
334 Sachez
335 s'aperceit
336 dolent
339 *ou* omitted (−1); quidoit
340 Kil (−1)
342 n'a lui
343 pot
344 se tenoit) par se tint
346 me verrez
347 corucé
348 si jo ne v. v. (+1)
351 *joie* omitted in A
352 ke ai mesfet

Line 335—*qu'il ot perdu* for *qu'il l'ot perdu*. The scribe did not repeat the *l*.

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Li hermite me confessa,
Onques de vos n'i mesparla.
De mes pechiez li quis pardon;
Se je n'ai fet autre reson,
Bele, ne vos en corouciez;
Ma penitance m'enchargiez.
Ce que li hermite me dit,
Et les junes que il aprist,
A vostre plaisir les lairai,
Et vos commandemenz ferai."
Ne li sot tant merci crïer
Qu'ele vosist a lui parler;
Molt ert dolenz en son corage,
Durement maudit l'ermitage,
Et l'ermite tout ensement
Remaudit il assez sovent,
Et le cheval qui l'i porta,
Et soi quant onques i parla;
Molt se maudit em petit d'eure
Plus de .c. foiz qu'il n'i demeure;
Molt durement s'est dementé,
Et plus de .c. foiz a oré
Que trestot le lieu fust honniz,
Et que mau feus l'eüst bruïz,
Et l'ermite qu'il i trova,
Et la bouche dont il parla,
Toz ceus qui consenti li ont,
Ne qui ja mes i parleront.
Quant voit que ne li a mestier,
Ariere l'estuet repairier;
A Calatir s'en vet ariere.
Molt est dolenz de grant maniere;
Du duel qu'il a, s'apesanti,

355 li hermites
356 mal n'i parla
357 requis
358 Si jo ai fet ultre
361 hermites
362 qu'il m'aprit
363 les) le
364 frai
366 li
367 est dolent
369 to 378 omitted
379 i omitted (−1)
381 ke
384 li estut (+1)
386 dolenz) doz A
387 s'en pesanti

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En poi de tens amaladi;
Sa grant joie met en tristor,
Et son chant est torné en plor;
.I. an entier et plus langui,
Trestuit le tienent a peri;
Tuit disoient qu'il se moroit,
Et il meïsmes le disoit.
Au chief de l'an qu'il ot jeü,
Oiez com il est avenu:
Un jor le lesserent dormant
Si escuier et si sergant.
Tuit sont alé esbanoier,
Que ne l'osoient esveillier.
Quant il avoit assez dormi,
Esveilla soi et esperi;
D'une chose se porpensa,
Que seus estoit, molt li pesa. fol. 13 r°,
Si comme il ert en tel anui [col. 1
S'amie vint parler a lui;
Il la connuit et esgarda.
De la joie que il en a
Sor son coute s'apuie el lit.
Cele l'apele, si li dit:
"Biau sire, tu es maubailliz,
Touz afolez, et touz periz.
Por coi muerz tu a escïent?
Efforce toi; ne vaut noient.
Se je t'ai longuement haï,
Certes tu l'as bien deservi;
Tu te feïs de moi confés,
Sin me recovreras ja més.
Estoies tu de moi chargiez?
Ce ne fu pas si granz pechiez;

388 enmaladi
390 ses chanz; tornez a plur
393 to 402 omitted in A
403 s'esmerveilla
406 devant lui; *parler* omitted (−1)
409 el) al
410 Ele
411 Desirez
412 Tut afolez e tut p.
413 morez tut
415 Si
418 Si ne r. A
420 grant

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Je ne fui onques espousée,
Ne fianciée, ne jurée,
Ne fame espousée n'en as.
Je croi tu t'en repentiras.
Quant tu confession queroies,
Bien sai que de moi partiroies.
Que vaut li pechiez a gehir,
Qui ne se puet mie partir?
Soventes foiz as tu douté
Que je t'eüsse enfantosmé;
N'aies tu ja de ce regart,
Ne sui mie de male part.
Quant vos irez jusqu'au mostier
La messe oïr et Dieu prier,
De lez vos me verrez ester
Et le pain beneoit user.
Molt avez vers moi meserré.
Por ce que tant vos ai amé,
Vos veil fere tant de retor:
Veoir me porrez chascun jor
Ensemble o vos rire et joer.
Lessiez vostre dolor ester,
Mes ja certes plus n'i aurez,
Ne confession n'i querrez." fol. 13 r°, col. 2
Li chevaliers li respondi:
"Bele dame, vostre merci;
De tant com vos me confortez,
Sui je gariz et respassez,

421 fu
422 fiancé
423 Ne tu femme espusée n'as
424 Unques nule n'en afias
426 te partireies (+1)
427 Que li p. vaut au g. A; Ke valt li pecchez a geïr
428 De ci ke home le voille guerpir
431 *de ce* omitted (−2)
433 desk'a
435 venrez
438 amée
441 od mei
444 n'en
446 Bele amie
448 trespassez

Line 429—Cf. *Yonec*, line 149–194. Yonec receives communion in order to prove to his beloved that he is not an evil spirit. The fairy Mélusine also assures Raymond that she believes all the articles of the holy Catholic faith. Mélior, in *Parthonopeus de Blois*, also confesses her faith.

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Onques de rien n'oi si grant hait."
Il la baise; atant s'en vait,
Et il remaint joieus et liez;
Toz est gariz, toz est hetiez;
Por la joie que il atent
Est trespassé de grant torment.
Quant il vait au mostier orer,
S'amie voit lez lui ester,
Et le pain beneoit mengier,
Et la croiz fere, et li saignier;
O lui parole assez souvent.
Respassez est, nul mal ne sent,
Erre et despent si comme il fist
Ainz que s'amie le haïst.
Li rois l'aime de grant amor,
De lui ne part ne nuit ne jor.
Une foiz alerent chacier,
En la forest esbanoier;
Ars et saietes font porter,
As aceintes veulent berser.
Entre le roi et Desirré,
Lez .j. grant fust sont aresté;
A .j. grant cerf anbedui traient,
Il ne l'ocïent, ne le plaient.
Les saietes pres d'eus chaïrent,
Deseur l'erbe, si qu'il les virent;
Molt se tindrent a malbailli,
De ce qu'il avoient failli;
Lor ars gietent et font destendre,
Lor saietes voloient prendre;
La ou il les virent cheoir

452 Tut; tost
455 pur orer (+1)
456 vait
458 li) lui A
459 A li
460 Trespassé
461 fit
463 rais; par
464 Ne part de lui nuit, ne jor (−1)
467 setes (−1)
470 *sont* omitted in A
471 trairent A
472 Et ensemble andui faillirent A; le) ne
473 Lur setes; de eus
475 teneient a escharni
477 descendre
478 volent
479 *il* omitted (−1)

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Nes porrent trover ne veoir.
Ce dit li rois a Desirré:
"Nos somes tuit enfantosmé.
Nos saietes chaïrent ci,
Devant mes eulz, si que jes vi. fol. 13 v°,
Or n'en poon nule trouver; [col. 1
Grant merveille nos doit sembler."
Quant il aloient si parlant,
Devant eus voient .j. enfant;
Genz ert et biaus et bien creüz,
D'une cote ert estroit vestuz,
D'escarlate tote vermeille;
Cil fu biaus et genz a merveille.
Le chief a bloi, recercelé,
Le vis tretis et coloré;
Les saietes tint en sa main,
De parler ne fu pas vilain.
Tot primerain le roi salue,
Sa saiete li a rendue;
A Desirré la seue rent,
A lui parla molt bonement:
"Sire," fet il, "tu es mon pere,
Si m'a ci envoié ma mere;
Ensemble o vos velt que je soie,
Que mes parenz connoisse et voie.
Quant tu primes a li parlas,
En la Lande ou tu m'engendras,
.I. anelet d'or te donna,
Puis le perdis, molt t'en pesa.
Ici l'ai aporté o moi;
Metez le, sire, en vostre doi."
Desirré connut bien l'anel.

480 Ne poeient trover ne aveir
481 E Deu dit (+1)
483 setes (−1)
484 jes) je A; vi) cui
486 nos) vus
488 virent
489 e grant; cruz
491 verneile
492 Si beus e granz
493 Li chef ad bel
495 setes; ses meins (−1)
496 vilains
497 li roi
498 sete (−1)
501 tu ies mes pere
502 Ici m'a enveié
504 quenoisse A
508 te pesa

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Il l'a saisi, le damoisel,
Entre ses braz souef le prent,
Il le baise .c. foiz et cent,
Les eulz, le vis et le menton.
Li rois et tuit si compaingnon
Le besierent de maintenant;
Au vallet font molt bel semblant.
Au roi reconnuit Desirrez
Ou li vallez fu engendrez,
Ensemble o eus l'en ont mené,
Molt le tindrent en grant cherté.
Desirrez l'aimme et tient si chier,
Nu pot ne jor ne nuit lessier. fol. 13 v°,
Quant ot .ij. mois o lui esté [col. 2
Et conneü son parenté,
.I. jor fu par matin levez;
Si s'est vestuz et atornez,
Sor son chaceor est montez,
Devant son pere en est alez.
Si comme il venoit du mostier,
Monter voloit sor son destrier.
"Sire," fet il, "entent a moi.
Je voil prendre congié de toi;
A ma dame m'estuet aler,
Je ne puis mes ci demorer."
"Avoi! biaus filz," fet Desirrez,
"Por les sainz Deu, ne m'ocïez!
Certes mieus vodroie morir
Que vos voie de moi partir."
"Sire," fet il, "fere l'estuet."
Le cheval point et il s'esmuet,

512 Il ad saissis
513 l'estreint e p.
514 Cil ad beisé
517 Li
520 vallet
521 l'unt mené (−1)
522 li tenent
523 *si* omitted in A
524 Ne pot nuit ne jor 1. (−1)
525 li
528 s'ert
530 esteit alez
532 son) un
534 voil) veng; a toi
537 beu
538 le seinz
540 Ke de vus veie de mei p.
542 Li; se muet

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Toz de galoz de lui se part.
Desirrez monte, qui est tart
Qu'il ait son filz aconseü,
Car il le crient avoir perdu.
Aprés lui vait a esperon,
Sovent l'apele par son non.
Si li prie qu'il s'arestast,
Et .j. petit a lui parlast;
Mes cil ne l'en a pas creü;
Tant a son droit chemin tenu
Qu'il est en la forez entrez.
Tote jor le siut Desirrez,
Tant qu'il vint a l'anuitement;
Le vallet oirre durement,
Et Desirrez molt se hasta,
Tant que ses chevaus trebuscha,
A .j. grant arbre s'est hurtez,
Ariere chiet toz enversez;
A pié descent, son cheval mainne.
Ce jor ot il travail et painne.
Son filz deperdoit Desirrez,
Ne set quel part il est tornez. fol. 14 r°,
N'a gueres par le bous alé, [col. 1
.I. poi sor destre a regardé,
Soz .j. chesne lé et foillu,
.I. feu a choisi et veü.
Savez que Desirrez cuida,
Quant il le feu vit et trova,
Qu'aucuns riches hom i geüst,
Qui l'endemain chacier deüst,

543 de) les A; de li s'en part
545 aperceü
546 Ke
548 precedes 547
547 li; tut a e. (+1)
549 Sil
550 E ke; li (+1)
551 *en* omitted (−1)
553 forest
555 Quant ço
556 vallent A; Li vallez
558 ses bons chevals s'esta
560 tut reversez
561 se met; ameine (+1)
563 deperdi
565 alée
566 esgardé
567 lez
569 quei
571 Ki alques riche
572 Ke el demain

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Ou le jor i eüst chacié,
Mes ilec li fust anuitié.
A la clarté du feu qu'il voit,
Cele part vait a grant esploit;
.I. nain i trueve seulement,
Vestu de paille estroitement.
Poivre soudoit en .j. mortier,
Hastes cuisoit sor le brasier,
D'un sengler parcreü et grant.
Desirrez est alez avant,
Le nain salue doucement,
Mes il ne respondi noient;
.I. autre foiz le salua
Plus hautement, car il cuida
Que li nains fust sort ou muet.
En la foillie avant se met,
Le poivre let et le mortier,
Si corut prendre le destrier.
A une part l'avoit mené,
Puis si li a le frain osté,
Et la sele si li lessa;
De la fresche herbe li donna.
Au chevalier revait ariere;
D'erbe de jonc et de bruiere
A une couche apareilliée,
.I. grant tapi d'uevre entailliée
Sor la couche geta et mist;
Le chevalier seoir i fist.
Mes il ne volt a lui parler,
Son poivre reva resouder.
Quant li poivres fu destrempez,
Et li mengiers fu aprestez, fol. 14 r°, col. 2

573 E
574 fust) fu A; anuntié
579 peivere (+1)
582 venu
584 li respunt nent (−1)
585 to 588 omitted
589 Il leist le peivere (+1)
590 Si curt
592 li frein
593 li eslacha; le A
596 e de junc e de beuere
597 chose appareillé
598 d'overe entaillé (+1)
601 li
602 Sa peivere revet souder
603 peiveres; ben temprez (+1)
604 fu) tut

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.II. bacins d'or en sa main prent,
Une toaille a son col pent;
L'eve donna au chevalier,
Et la toaille a essuier.
Il a les bacins conneüz,
Si tost comme il les a veüz.
La damoisele les porta,
Qu'en la Lande primes trova;
Ne volt au nain fere semblant.
Cil li mist .j. doublier devant,
Et la saliere et les coutiaus,
Et puis aprés .ij. simeriaus.
En une grant coupe d'or fin,
Li a li nains donné le vin;
En une escuele d'argent,
Li met les hastes em present.
Li chevaliers prent le coutel,
Si en tailla .j. grant morsel,
Et enz el poivre le moilla,
Au nain l'offri, si le menja.
Le hanap a descoverclé,
Du vin l'a primes abevré;
Onques n'i menja .j. morsel
Ne li donnast autre si bel.
Li nains le vit si afaitié,
Si franc, si bel, si enseignié,
Ne se puet mes avant celer
Qu'il ne veille a lui parler:
"Sire chevalier," fet li nains,
"N'estes mie fous, ne vilains,

605 ses meins
607 and 608 omitted
610 *il* omitted
613 N'en
614 mit
616 simenels
617 En une grant coupe) une coupe grande A
618 porté
619 Et A; un esquele
621 prist un
622 en taille A (−1); Del lard tailla (−1)
623 En la peivere l'amoilla
624 offri A; il le m.
626 enbeivré
629 li
631 pot
632 Ke; li
633 chevalers

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Bien soiez vos ici venuz.
Mes que j'en doie estre batuz,
Se vos plet, a vos parlerai,
Ja desfense n'i garderai;
Neporquant je sui envoiez
Encontre vos, soiez hetiez,
Por vos herbergier et servir;
Bien savoie vostre venir."
Li chevaliers li respondi:
"Amis, la vostre grant merci! fol. 14 v°,
Bien ait qui vos i envoia, [col. 1
Et qui de ça me reheta!"
Li nains respont: "C'est vostre amie
Qui vos aime plus que sa vie."
"M'amie, Dieus!" fet Desirrez,
"Dont sui je molt bien asenez."
"Par foi! sire, vos dites voir,
Car je feré a mon pooir,
Que vos porroiz a lui parler;
Se vos o moi volez aler,
Pres de sa chambre vos menrai,
Si que son lit vos mosterrai."
"Amis," ce dit li chevaliers,
"O vos irai molt volentiers."
Quant du mengier furent levé,
Le nain en mainne Desirré
Au chastel ou s'amie fu.
Desqu'a la chambre sont venu,

635 ici vous
636 jo en (+1)
637 Si; plest
638 ne
642 savium
646 de ça) de tant
647 *c'est* omitted (−1)
648 Ke vus aim (−1)
650 *molt* omitted (−1); assemez
652 Ke
653 porat a li
654 Si vus volez od mei a.
655 meterai (+1)
660 Li neims ad mené
661 s'amie) sa dame
662 Deske a l.c. est venu

Line 653—*lui* is used for the feminine as well as the masculine in the lays. Cf. line 740 and 794 where *lui* is also feminine. See also *Melion*, line 99, 192; *Graelent*, 75, 184.

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N'i troverent huis ne fenestre,
Fors une seule el chief, a destre;
Dedenz virent cierges ardanz
Dont la clarté estoit molt granz.
En mi la chambre estoit .j. liz
Bien atornez et bien garniz;
.II. damoiseles i gesoient,
Mien escïent qu'eles dormoient.
Li nains apele Desirré,
Si li avoit l'estre mostré.
"Sire," fet il, "Esgardez ça,
C'est vostre amie qui gist la;
Ce est sa suer de l'autre part.
Entrez laienz, n'aiez regart;
Une meschine i troverez,
Je cuit que vos la connoistrez;
A chandaille cust la pucele
En .j. bliaut ma damoisele."
Desirrez est apareilliez,
Par la fenestre saut joinz piez;
Mes ne s'est mie bien tenuz,
Si est devant le lit cheüz, fol. 14 v°, col. 2
Sor le costé molt se bleça;
Toute la chambre resonna,
La suer s'amie s'esveilla,
Grant poor ot, si s'escría;
Les chevaliers a fet lever
Hastivement et eus armer.
Cele qui esveilliée fu,

663 fenetre
664 al; *a* omitted in A
666 li c.
667 aveit dous liz
670 que il A
672 ad tut l'estre
674 Ce
675 Ceo
676 regard
678 vos) ne A; ke vus la conustrez
679 cust la) ceste A
681 s'est
682 fenestrez
684 li lit
690 hastivent A; *et* omitted (−1)
691 esveillé

Line 684—Is this fall of Desiré a repetition of the misfortune of Tristan, who opened his wounds when he tried to avoid the snare of Froncin and jumped from his bed to Iseut's?

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Et le bliaut avoit cousu,
Le chevalier par la main prist,
Fors l'en amainne, si li dist:
"Sire, le guerredon vos rent
Que je vos oi en covenant.
S'en ceste chambre estiez pris,
Morz seriez, jel vos plevis.
Gardez por vostre gentillise
Que je ne perde mon servise,
Se vos en leu ja mes venez
Que le servise me rendez."
"Volentiers, bele, par ma foi,
Aseür en soiez vers moi;
Se je en leu venir pooie,
Icest servise vos rendroie."
"Sire," ne m'obliez, vostre mie."
"Non feré je," fet il, "amie."
Tant l'a la pucele mené
Qu'il avoient le nain trové.
De sa main le feri el pis;
"Fel nain," fet ele, "esbahis!
Por coi cest franc homme traï?
Alez vos en, fuiez de ci."
Cil s'en revait grant aleüre,
A lor feu vienent a droiture.
Desirrez se senti bleciez,
Sor la couche s'est apuiez,
Molt par se tint a escharni.
Quant la clarté du jor choisi,
Sa sele estraint et puis monta.
En sa contrée s'en rala;

693 Li
695 gerdon (−1)
696 covent (−1)
698 Mort; jel) jo
699 genterise
701 Se vus ja mes liu veez
702 Ke rendre le me pussez (−1)
703 to 706 omitted
707 ne me obliez mie (−1)
708 frai jo; bele amie
709 amené
710 K'il aveit (−1)
711 Od sa mein; al
712 nain) feint; dit
713 P. c. ad ço (+1)
715 revunt; alure (−1)
721 La
722 contré; reva

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Molt fu bleciez sor le costé,
Einsint a longuement esté, fol. 15 r°, col. 1
Tant que li rois dut cort tenir
A son ostel a Calatir.
A Pentecoste i a semons;
Toz ses voisins et ses barons,
Alé i sont tuit li plusor,
Si comme il aimment lor seignor.
A la feste fu Desirrez,
Qui molt estoit de li privez.
Quant du mostier furent parti,
Et le servise orent oï,
Si com mengier devoit li rois,
Ja ert assis sor .j. haut dois,
Par mi la sale vint errant,
Sor une mule bien amblant,
Une molt riche damoisele,
Ensemble o lui une pucele;
Vestues furent richement:
Lor dras valent .c. marz d'argent;
.II. blanches mules chevauchoient,
Et .ij. biaus espreviers portoient.
A merveilles les esgarderent
Et li rois et cil q'o lui erent.
Beles estoient sanz mesure,
De cors, de vis et de feture.
O eles ot .j. damoisel,
En tot le siecle n'ot tant bel.
Devant le dois s'ont aresté,
L'ainsnée a le roi salué:
"Sire," fet ele, "entent a moi:
Je sui ici venue a toi,

724 Eissi
726 A un chastel
727 *i* omitted in A (−1)
732 del rei amez
736 sor le haut
738 un mul (−2)
740 *lui* omitted (−1)
743 blans mulz chevaucherent
744 blancs espereveres porterent (+2)
745 A merveille l'esgarderent
746 ke od
750 tant) si
751 le dois) le rei
752 le) lui
753 atent
754 ici venue) venu ci (−1)

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Commander te veil cest enfant,
Car molt est nobles et vaillant.
A cest vallet armes donnez,
Et la meschine marïez.
Veritez est je sui lor mere,
Et Desirré si est lor pere.
Volentiers devez conseillier
Enfanz a si bon chevalier,
Et a tel dame com je sui.
Merveilleuse honnor vos faz hui, fol. 15 r°,
Qui de ma terre sui meüe, [col. 2
Et si a vostre cort venue;
Or me dites vostre talent."
Li rois, oiant toute sa gent,
Li a sa requeste octroie,
De descendre l'a molt proie;
"Ensemble o moi voil que sejort;
Ainz que s'em parte de la cort
Ferai le vallet adouber,
Et la meschine marïer."
Ele respunt: "Nel ferai pas;
Ma requeste primes feras:
Mon ami me fai espouser,
Car je l'en voil o moi mener;
Loiaument seron asemblé,

755 Ces dous enfanz t'ai amenez
756 omitted
758 Cest meschine conseillez (−1)
after 758 a line added: Si ke honur vus en aiez
760 si) il
764 Mut grant honur vus ai fet h.
765 Ke; mue (−1)
766 ci
768 to 744 omitted and in their place we find the following lines:
Li rei dit: "Bele, jo l'otrei;
Quanque vus requerez de mei
Ferei jo a tut mun poeer.
Desendez, si venez seer,
Demandez l'eve, e si manger,
Ensemble od nus deduiez.
773 fera A
775 Rois, fet ele ce n'i amie A
776 Ainz ert ma requeste accomplie A
777 fra
778 Ke

Line 758—marïez counts as three syllables in this line and also in lines 774, 811. Cf. *Milun*, line 69, *Yonec*, line 88, *Eliduc*, line 95.

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O moi vivra tout son aé.
Ja n'i quierra confession,
Ne penitance, ne pardon."
Li rois fet armes aporter,
L'endemain le velt adouber.
Il meïsmes li çaint l'espée,
Aprés, li donne l'acolée.
De Morafe et de Leonois,
Avoit a la feste .ij. rois;
Cil li chaucent les esperons,
Cortoisement, a genoillons.
Quant richement fu adoubé,
Li rois, oiant tout son barné,
Li dist qu'il prendra la meschine,
Et si fera de lui roïnne;
A son oés tenra la pucele,
Car onques mes ne vit tant bele.
Desirrez fu de l'autre part,
Molt durement li estoit tart
Qu'il eüst sa fame espousée,
Et qu'el li fust ilec donnée.
Au mostier ensemble alerent,
Et ambe .ij. les espouserent.
Quant ariere sont reperié,
La damoisele a pris congié; fol. 15 v°, col. 1
Aler s'en velt en son païs.
"Montez," fet ele, "biaus amis,

780 viverai (+1)
781 quierrai A; n'en quera
783 rei
784 Li damaisele (+1)
786 E si li dona
787 Moreis
789 chauçat
790 Par grant honur
791 Quant adoubé fu si richement
792 son barné) tote sa gent
793 Lur dit
794 frat (−1)
795 A suen
796 Ke
798 estoit) est (−1)
799 sa fame) s'amie
800 el) il A; ke ele fut (+1)
801 A un muster andous menerent
802 Ensemble les e. (−1)
803 Quant il esteient r.
805 En sun païs s'en volt aler
after 805 a line is added:
N'aveit cure de sojurner
806 biaus amis) Desirez

Line 788—Urien and Lot were the two kings.

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Desirrez, si nos en alon.
Le roi d'Escoce mercïon,
Ja est vostre filz adoubez,
En ceste terre le lairez;
Et vostre fille marïée.
Molt avons fait riche jornée.
Sachiez de voir, il revendront
Por nos veoir, quant il porront."
Desirrez monte, si s'en va
O s'amie qui l'en mena.
O li remest en tel maniere
Que puis ne retorna ariere;
De retorner n'ot il plus cure.
Cil qui sorent ceste aventure,
En avoient .j. lai trouvé,
Qu'il en apelent Desirré.

807 Ensemble od mei vus irrez
808 omitted
809 est) ert A
811 est marié
812 avons) avez
817 tel) tele (+1)
818 repeira
819 plus) mes
820 Pur remembrer cest aventure
822 Si l'apelent D. (−1); apele A

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C'EST LE LAY DE GRAALANT

L'aventure de Graelent fol. 72 r°, col. 2
Vos dirai si com je l'entent:
Bons en est li lais a oïr,
Et les notes a retenir.
Graalanz fu de Bretons nez,
Gentis et bien emparentez;
Biaus fu de cors et frans de cuer,
L'en l'apeloit Graalant Muer.
Il n'ot pas molt granz heritages,
Mes il estoit cortois et sages,
Bons chevaliers et de grant pris;
N'ot si riche dame el païs, fol. 72 v°, col. 1
Se il la requeïst d'amer,
Ne l'en deüst mieus escouter.
Li rois qui Bretaingne tenoit,
Vers ses voisins grant guerre avoit;
Chevaliers manda et retint,
Voirs fu que Graalant i vint.
Li rois le retint volentiers
Por ce qu'il ert bons chevaliers;
Molt le chieri et ennora,
Et Graalant molt se pena
De tornoier et de joster,
Des anemis le roi grever;
Bons osteus tenoit et sovent,
Et si donoit molt largement.
La roïne l'oï loer,

2 com) que
3 Bon en sont li lai
4 noteis A
7 Gent ot le cors et franc le cuer
8 Por çou ot non G. M.
9 to 14 omitted in B
18 voirs fu) Bien sai
20 est A
24 et de ses anemis g.
25 and 26 omitted in B.

Line 16—Cf. *Lanval*, l. 7, 8.

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Et de lui granz biens raconter:
Sa grant valor et sa proësce,
Et sa biauté et sa largesce.
En son corage l'aama,
.I. sien chambellenc apela.
"Di va!" fet ele, "ne me celer,
As tu gueres oï parler
Du bon chevalier Graalant?
Est il loez de molt de gent?"
"Dame," fet cil, "molt par est prouz,
Et molt se fet amer de touz."
La roïne li respondi:
"De lui veil fere mon ami,
Je sui por lui en grant effroi;
Va, si li di qu'il viengne a moi,
M'amor li metrai a bandon."
"Molt li donroiz," fet cil, "grant don,
Merveille est s'il n'en a grant joie;
N'a si bon moine jusqu'a Troie,
S'il esgardoit vostre visage,
Qui tout ne chanjast son corage."
Quant ot ce dit, sa dame let,
A l'ostel Graalent en vet;
Avenanment l'a salué,
Son mesage li a conté: fol. 72 v°, col. 2
Qu'a la roïne voist parler,

28 Et les biens de lui r.
29 and 30 omitted in B.
31 Dedens son cuer l'en a.
32 Son canbrelenc en a.
33 fet) dist
34 gueres) sovent
36 Mout est amis a tote gent
37 fet) dist
38 de touz) a tous
39 La roïne) la dame lues
44 fet) dist
45 se il n'en a joie
46 abé dusqu'a Troie; Troie) roie A
48 ne cangast mout tost son corage
49 cil s'en torna la d.
50 en) s'en

Line 30—Cf. *Lanval*, l. 21, 22:
Pur sa valur, pur sa largesce,
Pur sa bealté, pur sa pruësce.

Line 44—There are several Bourguignon forms in the lay, but they are not attested by the rime: Cf. lines 187, 325, 333, 334, 539, 551, 561, 562, 692, 696, 713, 714, 728.

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Et si n'ait soing de demorer."
Respondu a li chevaliers:
"Alez avant, biaus amis chiers."
Li chambellans s'en est alez,
Et Graalant s'est atornés,
Sor .j. cheval ferrant monta,
.I. chevalier o soi mena.
Au chastel sont andui venu,
Devant la sale descendu,
Par devant le roi trespasserent,
As chambres la roïne alerent.
Quant el les vit, ses apela,
Molt les chieri et ennora:
Entre ses braz prent Graalant,
Et l'acola estroitement;
De joste li seoir le fist
Seur .j. tapit joste son lit;
Molt doucement a esgardé
Son cors, son vis, et sa biauté;
A lui parla molt simplement,
Cil li respont cortoisement,
Mes ne dit rien qui a lui siece.
La roïne pensa grant piece,
Merveille soi qu'il ne la prie
Qu'ele l'amast par druerie.
Por ce que proiée ne l'a,
Demande li s'il amie a,
Ne se d'amors est arestez,
Car molt devroit bien estre amez.
"Dame," fet il, "ce ne veil pas;

54 et n'ait cure
55 ce li respont
58 s'en est tornez A
60 soi) lui
61 andoi
62 Et en
64 Es; alerent) entrerent
65 Quant eles voit sis apela
67 prent) prist
68 Si
70 joste son lit) puis si li dist
71 M. boinement; l'a regardé A
73 cortoisement
74 Et il r. sinplement
75 Ne li dist rien qui bien ne s.
77 M. est s'ele ne li p.
78 Que il
79 L'amors de lui l'a fait hardie
80 D. lui s'il a amie; *il* omitted A (−1)
82 molt) il
83 d. dist il je n'ainme pas

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D'amors tenir n'est mie gas;
Cil doit estre de molt haut pris
Qui s'entremet qu'il soit amis;
Teus .vc. parolent d'amor,
N'en sevent pas le menor tor,
Ne que est leal druerie.
Ainz est lor rage et lor folie
Peresce, mençonge, faintise,
Enpire amor en mainte guise. fol. 73 r°,
Amor demande chasteé, [col. 1
En fet, en dit et em pensé;
Se l'un des amanz est loiaus,
Et li autres jalous et faus,
Dont est l'amor tote fausée,
Ne puet longues avoir durée.
Amor n'a soing de compaingnon,
Bone amor n'est se de .ij. non,
De cors en cors, de cuer en cuer,
Autrement n'est prouz a nul fuer.
Tulles, qui parla d'amistié,
Dit assez bien en son ditié
Que velt amis, ce veille amie,
Dont ert bone la compaingnie;
S'ele desvelt, il desotroit;
Donc n'est la druerie a droit,
Puisque li uns l'autre desdit,
N'i a d'amors fors c'un petit;
Assez puet on amor trover,
Mes sen estuet au bien garder,

84 Amor A
85 haut) grant
87 Tel
88 Ne A; menor) pior
89 leal) loiaus
90 *est* omitted (−1)
91 mençonge) wisseuse
93 Amors
95 l'un) l'uns
96 Et li autre est jalous; jolis A
97 si est amors entr'eus f.
98 longues avoir) avoir longe
99 Amor n'est prouz sans compaingnon A
100 Boin amors
103 Tullius A
104 Dist
105 veille amie) veule amie
106 ert) est
107 S'ele le veut et il l'otroit
108 D. est la druerie à d.
110 petit) despit
111 amor) amors
112 sen) sens

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Douceur et franchise et mesure,
(Amors n'a de grant forfait cure,)
Leauté tenir et prometre,
– Por ce ne m'en os entremetre."
La roïne oï Graalant,
Qui tant parla cortoisement,
S'ele n'eüst talent d'amer,
Si l'en feïst il a penser,
Bien set et voit, n'en doute mie,
Qu'en lui a sen et cortoisie.
A lui parle plus en apert,
Son cuer li a tot descovert:
"Amis," fet ele, "Graalant,
Je vos aing angoisseusement;
Onc mes n'amai fors mon seignor,
Mes je vos aim de tel amor
Que vos otroi ma druerie;
Soiez amis, car g'iere amie."
"Dame," fet il, "vostre merci,
Mes il ne puet mie estre ainsi, fol. 73 r°,
Car je sui soudoier le roi; [col. 2
Loiauté li promis et foi,
Quant a lui remés l'autre jor,
Et de sa vie et de s'anor;
– Ja par moi honte n'en aura."
Lors prent congié, si s'en ala.
La roïne l'en vit aler,
Si commença a soupirer;

113 mesure) amor A
114 De nul forfet n'a cure amor A
115 et) de A
120 Si l'en esteüst il parler
122 sen) sens
123 parle plus) parla tot
125 fet) dist
126 angoisseusement)mout parfitement
127 Onques
128 tel) bone
129 que) je
130 car g'iere) et jou
131 fet) dist
132 mie) pas
133 saudoiers
136 precedes 135
136 amor A
137 en) i
138 Dont prist

Line 114—The author of Graelent is fond of parentheses. Cf. line 168.

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Dolente est molt, ne set que fere,
Ne s'en velt pas a tant retrere;
Soventes foiz le requeroit,
Ses messages li enveoit,
Riches presenz li trametoit,
Mes il du tout les refusoit.
Quant ele voit qu'ele a failli
A li du tout, molt le haï;
A son seignor mal li metoit,
Et volentiers en mesdisoit.
Tant com li rois maintint la guerre,
Remest Graalant en sa terre,
Tant despendi qu'il n'ot que prendre,
Car li rois le fesoit atendre
Qu'il li detenoit ses soudées;
Ne l'en avoit nules donées,
La roïne l'en destornoit,
Au roi disoit et conseilloit
Que nule rien ne li donnast,
Fors le conroi qu'il n'en alast;
Por ce le tenoit entor lui,
Qu'il ne peüst servir autrui.
Que fera ores Graalenz?
N'est merveilles s'il est dolenz;
Ne li remest que engagier
Fors .j. ronchin ne gueres chier,
Et .j. vallet qu'il ot norri,
(Si homme sont de lui parti,)
Ne s'em puet de la vile aler,
Car il n'avoit sor qoi monter,
Ne ni atendoit nul secors.

142 velt pas a) voloit par
144 enveoit) trametoit
145 trametoit) envoioit
146 Et il trestous
148 precedes 147
147 Quant ele a lui del tot failli
148 La roïne mout l'en haï
149 Vers A; tenoit
152 sa) la
155 qu'il) ki
157 l'en) li
160 Mal li queroit s'i s'en alast A
161 povre le tenist
164 merveille
166 ne) n'est
167 and 168 omitted
169 ne s'em) il ne
171 Graelens n'atent

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Ce fu en mai, en ces lons jors, fol. 73 v°, [col. 1
Ses hostes s'est matin levez,
O sa fame est ou borc alez,
Chiés .j. de ses voisins mengier.
Tot seul lessa le chevalier,
N'avoit o lui en le meson,
Escuier, sergant, ne garçon,
Fors seul la fille a la borjoise,
Qui molt estoit franche et cortoise.
Quant vint a l'eure de disner,
Au chevalier ala parler,
Molt li pria qu'il se hetast,
Et que ensemble o lui menjast.
Il ne li volt mie otroier,
Ainz apela son escuier,
Dit li qu'amoint son chaceor,
La sele li mete et l'ator.
"La hors m'iré esbanoier,
Car je n'é cure de mengier."
Cil li respont n'a point de sele;
"Amis," ce dit la damoisele,
"Une je vos em preterai,
Et .j. bon frain vos baillerai."
Cil a le cheval amené,
En mi la meson enselé,
Graalanz est desus montez,
Par mi le borc est trespassez;
Unes viez piaus ot afublées,
Que trop par ot longues portées.
Cil et celes qui l'esgardoient,

172 cel A) des
173 s'est) fu
174 ou) el
177 o lui n'en eut en la m.
178 ne gent A
180 Une mescine mout cortoise
183 hastast
184 et qu'il
185 Il ne se puet pas rehaitier
186 Si
187 dit) dist
188 la) sa; li mete) mete; et tot l'ator
191 Il; n'a) n'ai
192 dit) dist
193 Une sele vous presterai
196 En l. m. l'a enselé
200 par ot longues) longement ot
201 l'esgarderent

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L'escharnissoient et gaboient;
Il ne se prent de ce regart,
Hors de la vile avoit .j. gart
D'une forest grant et pleniere,
Par mi coroit une riviere;
Cele part erra Graalanz,
Trespensis, mornes et dolenz.
N'ot gueres par le bois erré,
Qu'en .j. buisson espés ramé
Vit une biche tote blanche,
Plus que n'est noif qui gist sor branche.
fol. 73 v°, col. 2
Devant li la biche sailli,
Il la hua, si point a li,
Mes ne la consuivra huimés;
Porquant si la siut il de prés,
Tant qu'a une lande l'amainne,
Vers la sorsse d'une fontainne,
Dont l'eve estoit et clere et bele.
Dedenz baignoit une pucele,
.II. damoiseles la servoient,
Sor l'or de la fontaine estoient.
Les dras dont el s'iert despoilliée,
Erent dedenz une foilliée.
Graalant a cele veüe
Qui en la fontaine estoit nue.
Cele part vet grant aleüre,

202 L'escarnirent mout et gaberent
after 202 two lines are added:
Teus est costume de borgois,
N'en verrés gaires de cortois.
204 Fors
205 d'une forest) une forest
207 erra) ala
210 qu'en) en
211 vit) voit
212 qui gist) nule
214 point) poinst
215 Il; huimés) jamés
217 qu'a) qu'en; l'amaine) l'en maine
218 Devers
223 Li drap dont ele ert d.

Line 221—Cf. a similar scene by the fountain where Guingamor (line 422) found a fairy bathing. He immediately fell in love with her and tried to hide her clothes, which she had hung on a tree near-by. But she discovered him and called him to her, offering to take him to her castle and give him lodging.

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De la biche n'ot il plus cure;
Tant la vit bele et eschevie,
Blanche, rovente et colorie,
Les eulz rianz et bel le front;
Il n'a si bele fame ou mont;
Soz ciel n'a riens qui tant li plese,
Toute en oublie sa mesese;
Ne la veut en l'eve touchier,
Par loisir la lesse baingnier.
Sa vesteüre ala saisir,
Par tant la cuide retenir;
Les damoiseles s'aperçurent,
Du chevalier en effroi furent.
Lor dame l'a aresonné,
Par mautalent l'a apelé.
"Graalant, lai mes dras ester,
Ne t'em puez gueres amender;
Se tu o toi les en portoies,
Et ainsi nue me lessoies,
Trop seroit povre covoitise.
Rendez moi seviaus ma chemise,
Li mantiaus puet bien estre tuens,
Deniers en pren, car il est buens."
Graalanz respont en riant:
"Ne sui pas filz de marcheant, fol. 74 r°,
Ne borjois, por vendre mantiaus; [col. 1
S'il valoit ore .iij. chastiaus,
Ne l'en porteroie je mie;
Issiez hors de cele eve, amie,
Prenez vos dras, si vos vestez,
Pri vos qu'ensemble o moi parlez."

228 plus) puis
229 bele) graisle
230 rovente) et gente
232 fame ou) en tot le
233 and 234 are omitted
237 Se despoulle est alés
239 Ses; aperçurent A
247 t. sanleroit grant c.
248 rent m. s. non
249 tiens A
250 boens A
252 de) a
253 N'a
255 Si n'en
256 hors) fors
258 Ançois que vous a moi p.

Line 247—covoitise = acte de convoitise.

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"Je n'en veil pas," fet cele, "issir,
Que de moi vos puissiez sesir;
N'ai cure de vostre parole,
Ne sui mie de vostre escole."
Il li respont: "Je soufferrai,
Vostre despoille garderai,
De si que vos issiez ça hors;
Bele, molt avez gent le cors."
Quant ele voit qu'il velt atendre,
Et que ses dras ne li velt rendre,
Seürté demande de lui,
Qu'il ne li face nul anui.
Graalant l'a asseürée,
Sa chemise li a livrée;
Ele se vest de maintenant,
Il li mist son mantel devant,
Puis l'en afuble, si li rent,
Par la main senestre la prent,
Et puis l'a de soi aprouchiée,
D'amor l'a requise et proiée,
Et que de lui face son dru.
Et la pucele a respondu:
"Graalant, tu quiers grant outrage,
Je ne te tieng mie por sage,
Durement me doi merveillier,
Quant de ce m'oses aresnier.
Ne soiés mie si hardiz,
Tost en seroies malbailliz;
Il n'avient pas a ton parage
D'amer fame de mon lignage."
Graalant la trouve si fiere,

259 n'en) non; fet) dist; cele) ele
262 mie) nient
265 Desque vos isteres c. fors
272 livrée) donée
273 Cele s'en ist
274 mist) tint; son) le
275 P. l'afula et s.
277 Des autres deus l'a eslongie
278 amor) amors; proie A
280 Et ele li; *et* omitted in A (−1)
282 mie) nient
284 Que m'oses de çou a.
285 Tu ne dois estre si h.
286 T'en seroies tost m.
287 il n'avient) Ja n'afiert
288 d'amer) nule
289 l'a trouvée A; le trouve B

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Tres bien entent que par proiere
Ne fera rien de son plesir,
Mes de li ne se velt partir, fol. 74 r°, col. 2
Tant la pria, tant la blandi,
A ce qu'a icele embeli,
Qu'en l'espoisse de la forest
A fet de li ce qu'il li plest.
Quant de li ot fet son talent,
Si li prie molt doucement
Que vers lui ne soit trop irie,
Mes or soit franche et enseignie.
Si li otroit sa druerie,
Et il fera de li s'amie,
Et bien loiaument l'amera,
Ne de li mes ne partira.
La damoisele ot et entent
La proiere de Graalent,
Et voit qu'il est cortois et sages,
Biaus chevaliers et prouz et larges,
Et se il se depart de li,
Jamés n'avra si bon ami.
Sa requeste a ostroiée,
Et il l'a doucement bessiée.
Cele parole en itel guise:
"Graalant vos m'avez sorprise,
Je vos aim enterinement,
Mes une chose vos deffent,
Que ne dites parole aperte

290 Et
291 rien) point
292 N'il ne s'en veut ensi p.
293 and 294 omitted
295 En
296 qu'il) que
297 de li) il en
298 Merci li prie dolcement
299 irée
300 et france et senée
303 Loialment et bien
304 Jamais de li ne p.
306 La parole
307 sages) sage
308 Bons
309 Et set se il
310 ami) ani
311 S'amor li a bien otroiie
313 A lui
315 amerai vraiement

Line 299—It is curious to note that the Picard form crept into the Ile de France MS. and is not found in the Picard MS. B.

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Dont nostre amor soit descoverte.
Je vos donrai molt richement
Deniers et dras, or et argent;
Molt ert l'amor bone entre nos,
Nuit et jor serai pres de vos;
A moi porroiz rire et joer,
Delez vos me verrez aler,
N'avroiz compaingnon qui me voie,
Ne qui ja sache qui je soie.
Graalant, vos estes loiaus,
Preuz et cortois et assez biaus;
Por vos ving ça a la fontaingne,
Je souferé por vos grant painne,
Bien savoie ceste aventure;
Or soiez molt de grant mesure. fol. 74 v°,
Gardez que vos ne vos vantoiz, [col. 1
Ne ne dites dont me perdoiz.
.I. an vos estovra, amis,
Sejorner pres en cest païs,
Mes a chief de foiz, amis chiers,
Soit ça li vostre repairiers,
Por ce que j'aim ceste contrée.
Alez vos en, nonne est passée,
Mon mesage vos trametrai,
Ma volenté vos manderai."
Graalant prent de li congié,
El l'a acolé et baisié.
A son ostel en est venuz,
Et de son cheval descenduz.
En une chambre s'en entra,

318 amor) amors
321 est l'amor A; ert l'amors B
322 serai) gerra
324 precedes 323
323 joer) parler
327 estes) este
329 ça) jou
330 Por vos souferai jou g. p.
332 Mes or soiiés
333 vos ne vos vantoiz) pas ne vous vantés
334 de cose par qoi me perdés
335 estovra) covenra
336 en) de
337 Errer poés deus mois entiers
338 Mais ça soit v.r.
340 passée) sonée
343 de) a
344 l'acole et a baisié
345 Il est a son ostel v.
346 De son cheval est d.
347 s'en) seus

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A la fenestre s'apoia;
De s'aventure est molt pensis,
Vers le borc a torné son vis.
.I. vallet vit venir errant
Desur .j. chaceor ferrant;
Le vallet menoit en sa main
.I. destrier tot blanc, par le frain;
Une grant male avoit trossée,
La mestre rue a trespassée,
Et vient a l'ostel Graalant,
A terre du roncin descent,
Au chevalier a dit salu,
Qui est encontre lui venu.
Demande lui dont il venoit,
Comme avoit non, qui il estoit.
"Sire," fet il, "ne doutez mie,
Je sui mesages vostre amie,
Cest destrier par moi vos envoie,
Ensemble o vos velt que je soie;
Vos gages vos aquiterai,
De vostre ostel garde prendrai."
Quant Graalant ot la novele
Qui molt li fu et bone et bele,
Le vallet besa bonement,
Puis a receü le present, fol. 74 v°, col. 2
Le destrier, soz ciel n'ot plus bel,
Ne mieus portant, ne plus isnel;
En l'estable par soi le met,
Et le chaceor au vallet.

350 borc) bos
352 chaceor ferrant) palefroi anblant
353 to 356 omitted
357 De si
358 En est venus qu'ainc ne descent
359 Au c. en est venus
360 Et il est contre lui salus
361 lui) li
362 qui il) et qui
363 fet) dist
370 fu et) sanble
371 baise
372 Et puis a reçut
373 n'ot plus) n'a si
374 portant) corant

Line 353—This line and the two following lines (omitted in B) are necessary to explain what follows, especially lines: 365, 373, 377.

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Cil a sa male destrossée,
Une grant coute en a ostée,
D'un riche paille ovrée fu,
De l'autre part d'un chier boffu.
Met la sor le lit Graalant,
Aprés met hors or et argent,
Bons dras a son seignor vestir.
Son oste a fet a lui venir,
Deniers li baille a grant plenté,
Puis li a dit et commandé
Que ses sires soit aquitez,
Et ses osteus bien conreez;
Gart que assez ait a mengier,
Et s'en la vile a chevalier
Qui sejorner veille et conroi,
Si l'en amainne ensemble o soi.
Li hostes fu prouz et cortois,
Et molt vaillanz nobles borjois,
Riche conroi fet atorner,
Par la cité vet demander
Les chevaliers mesaaisiez,
Et les prisons et les croisiez.
A l'ostel Graalant les moine,
D'eus ennorer est en grant poine;
Assez i ot joie la nuit,
Et d'estrumenz et de deduit.
La nuit fu Graalant haitiez,
Et richement apareilliez;

two lines added after 377:
En la canbre l'en a portée
Puis l'a overte et desfremée
378 ostée) getée
380 D'autre part; chier) rice
382 hors) sus
384 Apres fait son oste v.
386 Si
387 soit) ert
388 conreez) acontés
389 que assez ait) qu'asés i ait
391 et conroi) tot coi
392 qu'il l'en amaint
394 vaillan comme b.
395 fet) fist
396 le vile fait
400 del honerer forment se p.
402 *et* omitted at beginning of the line; de deduit) d'autre deduit

Line 397—Cf. *Eliduc*, line 139.
Line 398—In *Launfal*, the word *relygyons* represents *les croisies* of our text.

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Granz dons donna as harpeors,
As prisons et as jugleors.
Il n'ot borjois en la cité
Qui avoir li eüst presté,
Cui il ne doint ne face honor,
Tant qu'il le tienent a seignor.
Des or est Graalant a ese,
Ne voit mes riens qui le desplese; fol. 75 r°,
S'amie voit lez lui aler, [col. 1
Assez si puet rire et joer;
La nuit la sent de joste lui,
Comment porroit avoir anui?
Graalant erre molt sovent,
El païs n'a tornoiement,
Ou il ne soit toz li premiers,
Molt est amez de chevaliers.
Or a Graalant bone vie,
Molt a de la joie o s'amie,
Se ce li puet longues durer,
Il ne devroit plus demander;
Einsi fu bien .j. an entier,
Tant que li rois dut festoier.
A Pentecoste chascun an,
Semonoit ses barons par ban;
Et toz ceus qui de lui tenoient,
Ensemble o lui ce jor estoient,
Servi erent a grant ennor;
Quant mengié avoient le jor,
La roïne faisoit monter
Sor .j. haut banc et desfubler,
Puis demandoit a toz ensemble:
"Seignors barons, que vos en semble?

406 jugleors) guoors
407 n'ot)n'avoit
408 Qui li eüst avoir p.
409 Qu'il ne li doinst et f.
410 tienenent A
412 riens) rien
414 A li se
416 puet il
419 Dont
420 de) des
422 Et mout grant joie de s'a
424 Ja ne devroit el demander
426 festoier) ostoiier
429 Tot ceus qui de lui rien t.
430 Et a la cort o lui mangoient
431 Servoient le par grant amor
436 segnor baron

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A soz ciel plus bele roïnne,
Pucele, dame, ne meschine?"
A touz la covenoit loer,
Et au roi dire et afermer
Qu'il n'en sevent nule si bele
Meschine, dame, ne pucele.
Cel an i ot grant assemblée,
As .viij. jors fu la cort citée;
A merveilles i ot grant gent,
Et li rois manda Graalent.
Aprés mengier, soz .j. grant dois
Fist sa fame monter, li rois;
A ses barons prie et commande,
Et sor s'amistié lor demande
Que verité li conneüssent,
Se si bele dame seüssent. fol. 75 r°, col. 2
N'i ot nul qui ne la loast,
Et sa biauté molt ne prisast,
Fors Graalant; cil se tesoit,
A soi meïsmes s'en rioit,
En son cuer pensoit de s'amie;
Les autres tenoit a folie,
Qui de trestotes pars crioient,
Et la roïne ainsi looient.
Son chief covri, son vis bessa,
Et la roïne l'esgarda,
Au roi le mostre, son seignor.
"Sire, veez quel desonor!
N'i a baron ne m'ait loée,
Fors Graalant qui m'a gabée;
Bien sai qu'il m'a pieça haïe,

437 sou siel;
438 Pucele) Cortoise A
441 n'en) ne
443 to 452 omitted
451 conneüssent) queneüssent A
453 nul qui) un seul; loast) prisast
454 molt ne prisast) ne li loast
455 cil se) qui s'en
456 meïsmes) meïsme
457 de) a
458 Des
459 totes pars s'escrioient
460 ainsi) si
462 roinne A
463 le roi le mostra
464 Voiiés, sire, ques d.
465 N'avés

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Je cuit qu'il a de moi envie."
Li rois apele Graalant,
Demande li, devant sa gent,
Par la foi que il li devoit,
Qui ses naturaus hom éstoit,
Ne li celast, ainz li deïst,
Porqoi bessa son vis et rist.
Graalant respondi au roi:
"Sire," fet il, "entendez moi:
Onques hom de vostre parage
Ne fist tel fet, ne tel outrage;
De ta fame fez mostroison.
Vous n'avez .j. tot seul baron
Cui vous ne la faciez loer,
Dïent qu'il ne sevent sa per;
Por voir vos di une novele,
Qu'en puet assez trover plus bele."
Li rois l'oï, molt l'em pesa,
Par serement le conjura
S'il en savoit nule plus gente.
"Oïl," fet il, "qui vaut teus trente."
La roïne molt s'esmerri,
A son seignor crïa merci,
Qu'au chevalier face amener
Cele dont il li ot parler, fol. 75 v°, col. 1
Et dont il fet si grant vantance;
Entre les .ij. soit la mostrance,
S'ele est plus bele, quite soit;
Ou se ce non, face le droit

469 apela
470 devant sa) oiant la
472 hons A
473 desist
474 vis) cief
476 fet) dist; entent a moi
477 Onques mais hom de ton p.
478 outrage) folage
480 Qu'il n'a çaiens un s.b.
481 tu ne le faces; *la* omitted in A
482 d. qu'il n'a sous siel s.p.
484 trover) trop ver A
488 oïl fet) oje dist
489 s'en mari
492 c. qu'il i oï loer
494 les .ij.) nos deus
495 s'ele si bele, quite en soit
496 faites m'en droit

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Du mesdit et de la blatenge.
Li rois commande qu'en le prainge,
N'avra de lui amor, ne pes,
Ne de la prison n'istra mes;
Se cele n'est avant mostrée,
Qui de biauté est tant loée,
Graalant est pris et tenuz,
Mieus li venist estre teüz;
Au roi a demandé respit,
Bien s'aperçoit qu'il a maudit.
S'amie cuide avoir perdue,
D'ire et de mautalent tressue;
Il est bien droiz qu'a mal li tort.
Plusor le plaingnent de la cort,
Le jor ot entor lui grant presse;
Jusqu'a l'autre an li rois le lesse,
Que sa feste rasemblera,
Toz ses amis remandera,
Ses barons et toz ses privez.
La soit Graalant amenez,
Cele face venir o soi
Que tant loa devant le roi;
S'ele est si bele et si vaillant
Comme il a dit, soit li garant,
Quites en soit, rien n'i perdra;
S'ele n'i vient, jugiez sera,
En la merci le roi en iert,
Tuit sevent bien qu'il i afiert.

498 qu'en) qui A
500 de la) de; n'estra mes) n'istera jamais
502 Que; est) a
503 retenuz A (+1)
506 mesdit
507 cuide) en cuide
509 Ja est est bien drois que mal l. t.
510 le) l'en; de) en
514 remandera) i mandera
515 Et ses b. et ses fievés
517 C. amaint ensanble o s.
519 vaillans
520 Bien li pora estre varans
521 soit) ert
522 Et s'el
524 Assés set ceu (?)

Line 497—etymological *s* omitted in *blatenge*. Cf. line 193, *preterai*, but in line 408 *preste*. The scribe is evidently careless in indicating the *s* which was no longer pronounced.

Line 506—*maudit* means here *mesparlé*. Cf. line 647.

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Graalant est de cort partiz,
Corrouciez, tristes et marriz;
Montez est sor son bon destrier,
A son ostel vet herbergier.
Son chambellenc a demandé,
Mes il ne l'a mie trouvé,
Que s'amie li ot tresmis.
Or est Graalant entrepris, fol. 75 v°, col. 2
Mieus vosist estre morz que vis.
En une chambre s'est seus mis,
A s'amie crie merci,
Qu'elle veille parler a li;
Ne li vaut rien, ni parlera
Devant .j. an, ne la verra.
Graalant moine grant dolor,
Il n'a repos ne nuit, ne jor,
Quant s'amie ne puet avoir,
Sa vie met en nonchaloir.
Ançois que fust li anz passez,
Est Graalant si adolez,
Que il n'a force ne vertu;
Ce dïent cil qui l'ont veü,
Merveille est qu'il a tant duré.
Le jor que li rois ot nommé,
Que sa feste devoit tenir,
Molt i a fet grant gent venir;
Le plege amoinnent Graalant,
Devant le roi en son present.
Il li demande ou est s'amie.
"Sire," fet il, "el n'i est mie,
Je ne la puis noient avoir;

525 ert A
526 Tristes, coreçous et m.
527 son) un
530 ne l'a) n'en a
533 vauroit
536 Por Diu qu'il puist p.
two lines added after 538:
ne ja n'avra de li confort
ains ert jugiés pres de le mort
543 Qu'ançois que li ans fust passé
544 est) fu
548 le) al
550 Li rois a fait
552 en font present A
554 fet) dist; n'en amain mie

Line 534—Cf. *Lanval*, line 339 ff.

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Fetes de moi vostre voloir."
Li rois respont premierement:
"Trop parlastes vilainnement,
Vers la roïne mespreïstes,
Et toz mes barons desdeïstes;
Jamés d'autre ne mesdiroiz,
Quant vos de moi departiroiz."
Li rois parole hautement:
"Seignors," fet il, "du jugement,
Vos pri que ne l'en deportez,
Selonc le dit c'oï avez,
Que Graalant, oiant vos, dist,
Et en ma cort honte me fist.
Ne m'aimme pas de grant amor,
Qui ma fame fet desenor;
Qui volentiers fiert vostre chien,
Ne creez pas qu'il vos aint rien." fol. 76 r°,
Cil de la cort sont hors alez, [col. 1
Au jugement sont asemblez;
Une grant piece sont tuit qoi,
N'i ot ne noise ne effroi,
Molt lor poise du chevalier
Que il doivent entr'eus jugier.
Ainz que nus d'aus mot en sonast,
Ne que parole en recordast,
Vint .j. vallet qui lor a dit
Qu'il atendissent .j. petit;
A la cort vienent .ij. puceles,

557 premierement) dant Graelens
562 quant de mes mains departirés
564 Segnor; fet) dist
565 l'en) le
567 dit A
569 grant) boine
570 fet) dist
572 ja mar querés; rien) bien
573 hors) fors; alez) alé
574 asanblé
576 Qui n'i ot ne n. ni e.
578 S'il le voulent par mal
579 en sonast) i parlast
580 Ne le p. en racontast
581 valles
583 A) en

Line 572—The usual form of the proverb is: Qui m'aime, il aime mon chien. (See Leroux de Lincy, *le Livre des Proverbes français*, 2d ed., Paris, 1859, vol. I, p. 170.)
Line 577—Cf. *Lanval*, line 421.

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Enz ou roiaume n'a si beles;
Au chevalier molt aideront,
Se Deu plet, et delivreront.
Cil ont volentiers atendu,
Ain que d'ilec soient meü,
Sont les damoiseles venues,
De grant biauté et bien vestues:
En .ij. pailles estroit lacies,
Molt ierent gentes et deugies;
De lor palefroiz descendirent,
A .ij. vallez tenir les firent,
En la sale vindrent au roi.
"Sire," dist l'une, "entent a moi,
Ma damoisele vos commande,
Et par nos .ij. vos prie et mande
C'un poi faciez soffrir du plet,
Que il n'i ait jugement fet.
Ele vient ci a vos parler,
Por le chevalier delivrer.
En ce que cele dit son conte,
Ot la roïne molt grant honte.
Ne demora gueres aprés,
Devant le roi en son palés,
Vindrent .ij. autres molt plus gentes,
De color blanches et roventes.
Au roi dïent qu'il atendist
Que lor damoisele venist.
Molt furent celes regardées,
Et lor biautés de maint loées; fol. 76 r°, [col. 2
De plus beles en i avoit,
Que la roïne pas n'estoit.

584 El roiame n'avoit plus b.
585 *molt* omitted in A (−1)
586 plaist sel d.
589 venuees
591 Bien sont en deux bliaus lacies
592 Graisles forment et bien delgies
597 vos) nos
599 faites s. cest p.
600 Et qu'il
601 vos) toi
603 Ainsque cele eüst dit s.
606 Devant le roi vint el pales A
610 tant que (+1)
611 esgardées
612 maint) toz; biauté A and B
614 pas n'estoit) n'en estoit

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Et quant la damoisele vint,
Tote la cort a li se tint;
Molt ert bele de grant maniere,
O douz semblant, o douce chiere,
Biaus eulz, biau vis, bele façon,
Elle n'ot nule mesprison.
Tuit l'esgarderent a merveille;
D'une porpre toute vermeille,
A or brodée richement,
Estoit vestue estroitement;
Ses mantiaus valoit .j. chastel.
.I. palefroi ot bon et bel:
Ses frains, sa sele et ses lorains
Valoit mil livres de chartains.
Por le veoir issent tuit hors,
Son vis loerent et son cors,
Et son semblant et sa feture.
Ele venoit grant aleüre,
Devant le roi vint a cheval,
Nus ne li atorna a mal;
A pié descent hors de la presse,
Son palefroi estraier lesse.
Au roi parla cortoisement:
"Sire," fet ele, "a moi entent,
Et vos trestuit, seignor baron,
Entendez ci a ma reson.
Assez savez de Graalent,
Qu'il dit au roi devant sa gent,

615 la) lor
618 douce) simple
620 En li n'a nient de mesproison
623 estroitement
624 ricement
628 lives
629 por li v.
634 atorna a mal) puet torner a m.
635 hors de la presse) en mi la place
636 S. p. pas n'i atace
640 ci) ça
642 dit) dist

Line 622—Crimson dye, which was very costly, was used only on cloth of the finest texture, and the word *pourpre*, which originally indicated the color, came to be applied to the material. The word *écarlate* also came to designate the texture instead of the color of the cloth. See *Desiré*, line 100, 135, 491.

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Au ten a la grant assemblée,
Quant la roïne fu montée,
Que plus bele fame ot veüe;
Ceste parole est bien seüe.
Veritez est il mesparla,
Des que li rois s'en corrouça;
Mes de ce dist il verité,
N'est nule de si grant biauté,
Qu'autre si bele ne resoit.
Or esgardez, si dites droit;
Se par moi le puis aquiter,
Li rois l'en doit quite clamer."
N'i ot .j. seul, petit ne grant,
Qui ne deïst tot en oiant,
Qu'ensemble o li a tel meschine,
Qui de biauté vaut la roïne;
Li rois meïsmes a jugié
Devant sa gent, et otroié
Que Graalant est aquitez,
Bien doit estre quites clamez.
Dementres que li plez dura,
Graalant pas ne s'oublia;
Son bon cheval fet amener,
O s'amie s'en veult aler.
Quant ele ot fet ce qu'ele quist,
Et ot oï que la cort dit,
Congié demande et prent du roi,
Puis monta sor som palefroi.
De la sale se departi,
Ses puceles ensemble o li.
Graalant monte et vet aprés,
Parmi la vile a grant eslés,
Tot jors li vet, merci criant,

643 la) se
644 mostrée
648 Puis que
649 veritez A
650 biautez A
651 Que autre s. b. ne soit
652 si) s'en
653 le puis) s'en puet
654 l'en) li
656 desist bien e. o.
657 Qu'ensanble li
660 sa gent) se cort
665 bon) blanc; fist
668 li cors dist
670 Et monte
675 toz jors

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Mes ne li respont tant ne quant.
Tant ont le droit chemin tenu,
Qu'il sont a la forez venu;
Parmi le bois lor voie tindrent,
Et tant qu'a la riviere vindrent,
Qui en mi la lande sordoit,
Et parmi la forest coroit.
Molt en ert l'eve clere et bele,
Dedenz se met la damoisele.
Graalant volt aprés entrer,
Mes el li commence a crïer:
"Fui, Graalant, n'i entrer pas,
Se tu t'i mes, tu noieras."
Il ne se prent de ce regart,
Dedenz entre, trop li est tart;
L'eve li clot desus le front,
A grant poine resort amont. fol. 76 v°, col. 2
Mes el l'a par la resne pris,
A terre l'a ariere mis.
Puis li dist: "N'i povez passer,
Ja tant ne vos savroiz pener."
Commande li qu'il voist ariere,
Puis se remet en la riviere.
Mes il ne puet mie soufrir
Que de lui la voie partir.
En l'eve est entrez a cheval,
L'onde l'emporte contreval,
Departi l'a de son destrier;
Mes il estoit pres de noier
Quant les puceles escrierent,
Qui avec la damoisele erent:
"Damoisele, por Deu, merci,

676 El ne respont ne t.
677 le) lor
680 De si qu'a
681 en mi la) en une
683 blance et bele; bele et clere A
685 veut; aler
687 entre
690 Aprés se met
695 qu'il ne peut p.
696 ne vos savroiz pener) ne s'en sara p.
697 qu'il) que
698 Ele se met
701 est entrez) entre tot
703 de) a A
704 Graelens fu
705 s'escrierent

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Aiez pitié de vostre ami.
Veez, il muert a grant dolor;
Deus, tant mar vit onques le jor
Que vos primes a lui parlastes,
Et vostre amor li otroiastes!
Dame, veez, l'onde l'en moine,
Por Deu, car le getez de poine,
Molt est grant duel s'il doit perir.
Com le puet vostre cuer soffrir?
Damoisele, vostre ami nie,
Soffrez qu'il ait par vos aïe,
Trop par estes cruel et dure.
S'en li aidier ne metez cure,
Vos avez de lui grant pechié."
La damoisele en ot pitié
De ce que oï celui plaindre,
Ne s'i puet mes celer ne faindre.
Hastivement est retornée,
Aval la riviere est alée,
Par les flans a pris son ami,
Si l'en moine ensemble o li.
Quant d'autre part sont arivé,
Ses dras moilliez li a osté,
De son mantel afublé l'a,
En sa terre o lui l'en mena; fol. 77 r°, col. 1
Encor dïent cil du païs
Que Graalant i est toz vis.
Ses destriers qui li eschapa,
En la forest ariere ala,

709 muert) noie
710 A las
715 perir) morir
716 Coment le poent vos coeurs s.
after 716 the order of lines of MS. B is the following: 719, 720, 717, 718
717 amis
718 par vos aïe) un peu d'aïe
719 li estes ore dure
720 Aidiés li car en prenés cure
722 *en* omitted in A (−1)
723 De cou qu'eles les ot si plaindre
724 s'i) se
725 hastuement
726 A le r. en est a.
727 a pris) saisist
728 li) lui A
731 l'a afublé
732 o lui l'en mena) l'en a mené
735 li) donc
736 En le forest fist son retor

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Grant duel mena por son seignor,
Ne fu en pais ne nuit ne jor.
Puis lonc tens el païs heni,
Par la contrée l'ont oï.
Voloient le prendre et tenir,
Mes onques nus nu pot sesir;
Onc puis ne volt nul home atendre,
Ne nus nu pot lacier ne prendre.
Mout lonc tens aprés l'oï on
Par maint an en cele saison
Que ses sires de lui parti,
La noise, la friente, et le cri
Que li bons chevaus demenot
Por son seignor que perdu ot.
La merveille du bon destrier,
L'aventure du chevalier,
Comme il s'en ala o s'amie,
Fu par toute Bretaingne oïe.
.I. lai en firent li Breton,
Graalant Muer l'apele l'on.

737 precedes 736
737 Por son segnor grant dol mena
739 Des pies grata, forment heni
740 l'ont oï) fu oï
741 Prendre cuident et retenir
742 Onques nus d'aus nel p. s.
743 Il ne voloit nului a.
744 Nus ne le puet 1.
745 Lonc tens apres lui l'oï l'on A
746 Cascun
747 Que se sire parti de li
748 La voix A
751 merveille) aventure
756 Graalent Mor l'apela on

Line 751—Cf. the end of the lay of *Doon*, Romania VIII, p. 61 ff.

De lui et de son bon destrier,
Et de son filz qu'il ot molt chier,
Et des jornées qu'il erra
Por la dame que il ama,
Firent les notes li Breton
Du lay c'om apele Doon.

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CHI COMENCHE MELIONS

Al tans que rois Artus regnoit, fol. 343 r°, [col. 1
Cil ki les terres conqueroit,
Et qui dona les riches dons
As chevaliers et as barons,
Avoit od lui .j. bacheler,
Melion l'ai oï nomer.
Molt par estoit cortois et prous,
Et amer se faisoit a tos;
Molt ert de grant chevalerie,
Et de cortoise compaignie.
Li rois ot molt riche maisnie,
Par tot le mont estoit proisie
De cortoisie et de proëce,
Et de bonté et de largece.
A icel jor lor veu faisoient,
Et sachiés bien k'il le gardoient.
Cil Melions .j. en voa
Que a grant mal li atorna.
Il dist ja n'ameroit pucele
Que tant seroit gentil ne bele,
Que nul autre home eüst amé,
Ne que de nul eüst parlé.
Une grant piece fu ensi.
Cil ki le veu orent oï

Variants from Turin MS. (T) as given by Horak in Vol. VI of Zs. f. rom. Phil., page 94:
1 li rois
3 and 4 omitted in T
8 Si se fesoit amer
11 molt rice maisnie oit
12 prisie estoit
15 A icez jours lors veus
16 qui lez tenoient
18 quy; ly tourna (—1)
20 Tant nesseroit ne gent ne belle

Line 18—*Que* is used for the nominative in lines 20, 21, 22, 83, 104, 197, 588.

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En pluisors lieus le recorderent,
Et as puceles le conterent;
Et quant les puceles l'oïrent,
Molt durement l'en enhaïrent.
Celes ki es canbres estoient,
Et ki la roïne servoient,
Dont il en i ot plus de cent,
En ont tenu .j. parlement;
Dïent jamais ne l'ameront,
N'encontre lui ne parleront.
Dame nel voloit regarder,
Ne damoisele a lui parler.
Quant Melion ice oï,
Molt durement s'en asopli;
Ne voloit mais querre aventure,
Ne d'armes porter n'avoit cure,
Molt fu dolans, molt asopli,
Et de son pris alques perdi.
Li rois le sot, molt l'en pesa,
Mander le fist, a lui parla.
"Melions," fait li rois Artus,
"Tes grans sens qu'est il devenus,
Ton pris et ta chevalerie?
Di que tu as, nel celes mie.
Se tu veus terre ne manoir, col. 2
N'autre cose que puisse avoir,
Se il est en ma roiauté,
Tu l'avras a ta volenté.
Volentiers te rehaiteroie,"
Ce dist li rois, "se jo pooie.

32 Sen
33 que jamaiz (+1)
34 N'a sa bonté ne parleront
after 34 two lines are added:
par tout le regne fu seü
et a gran mal ly fu tenu
37 and 38 precede 35
35 Ne damez ne le voloient esgarder (+2)
36 pucele P
37 Et M. quant il l'oï
38 en asouply
41 and 42 precede 39 and 40
41 dolans) mary
42 loz mout y pierdy
45 dist
47 Te prouece et ta courtoisie
48 conte? (peut-etre çoile)
49 tere ne avoir
50 Ne coz el mont que puise avoir

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Un castel ai sor cele mer,
En tot cest siecle n'a son per:
Beaus est de bois et de riviere,
Et de forest que molt as chiere;
Cel te donrai por rehaitier,
Bien t'i porras esbanoier."
Li rois li a en fief doné,
Melions l'en a mercïé.
A son castel en est alé,
.C. chevaliers i a mené.
Li païs bien li conteca,
Et la forest que molt ama.
Quant il i ot .j. an esté,
Molt a le païs enamé;
Car ja deduit ne demandast
Que en la forest ne trovast.
Un jor estoit alé chacier
Melion et li forestier;
Od lui furent si veneor
Ki l'amerent de bone amor,
Car ce estoit lor liges sire,
Totes honors en lui remire.
Tost orent .j. grant cerf trové,
Tost l'orent pris et descoplé.
En une lande s'aresta
Por sa muete k'il escouta.
Od lui estoit uns escuiers,
En sa main tenoit .ij. levriers.
En la lande, qu'est verde et bele,
Vit Melions une pucele
Venir sor .j. bel palefroi;
Molt erent riche si conroi,

51 S'il est en mon resgne trouvé
55 ai) a
56 En tout le monde n'a son per; son per) itel P
57 Boinz est et biaus
58 foriez que tu az ciere
59 Iel . . . pour toy r. (+1)
61 en cief
69 de rienz
72 Si veneor et sy arcier
73 to 76 omitted
83 et verde
85 desuz un palefroy
86 ierent

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Un vermeil samit ot vestu,
Estoit a las molt bien cosu;
A son col .j. mantel d'ermine,
Ainc meillor n'afubla roïne.
Gent cors et bele espauleüre,
Et blonde la cheveleüre,
Petite bouche bien mollée,
Et comme rose encolorée,
Les eus ot vairs, clers et rians,
Molt estoit bele en tos samblans.
Seule venoit sans compaignie,
Molt par fu gente et escavie.
Melion contre lui en va, col. 3
Molt belement le salua:
"Bele," dist il, "jo vos salu
Del Glorious le roi Jesu;
Dites moi dont vos estes née,
Et que ici vos a menée."
Cele respont: "Jel vos dirai,
Que ja de mot n'en mentirai.
Je sui assez de haut parage,
Et née de gentil lignage;
D'Yrlande sui a vos venue,
Sachiés que je sui molt vo drue;

87 Un samit vermel
88 Estroitement a laz cousu
90 A. n'affubla millor roïne
92 Et s'ot blonde la cavelure
94 Comme roze iert encouleouree
96 Mout par fu belle en tou sanblans
97 and 98 omitted
99 contre li ala
100 Courtoisement
104 vous a chy amenée
105 Elle . . . je le vous (+1)
107 and 108 omitted
110 Et s. bien que je suy vo. d.

Line 87—construction ambiguous, *ele* (understood) is the subject of *ot*, and *qui* (understood) the subject of *estoit*.

Line 105—Cf. the story of *Oisin in Tirnanoge or The Last of the Fena* told by P. W. Joyce in *Old Celtic Romances*, Dublin and London, 1920, p. 385: A princess of surpassing loveliness came from the land of eternal youth to marry Oisin, having heard of his bravery, gentleness, and nobleness. She, also, as Melion's wife, had never before loved man. She took Oisin with her to Tirnanoge, where he lived for three hundred years that seemed as three. The sojourn in the land of eternal youth at the end of the story resembles strikingly the lay of *Guingamor*.

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Onques home, fors vos, n'amai,
Ne jamais plus n'en amerai.
Forment vos ai oï loer;
Onques ne voloie altre amer
Fors vos tot seul, ne jamais jor
Vers nul autre n'avrai amor."
Quant Melions a antendu
Que si veu erent atendu,
Par mi les flans l'a enbracie,
Et plus de trente fois baisie;
Puis a tote sa gente mandée,
L'aventure lor a contée.
Cil ont veüe la pucele,
El roialme n'avoit tant bele;
A son castel l'en a mené,
Molt ont grant joie demené.
A grant richoise l'espousa,
Et molt grant joie en demena,
.XV. jors a li pas duré.
.III. ans le tint en grant chierté,
.II. fieus en ot en ces .iij. ans;
Molt par en fu liés et joians.
Un jor en la forest ala,
Sa chiere feme ot lui mena;
Un cerf trova, si l'ont chacié,
Et il s'en fuit, le col baissié.
.I. escuier o lui avoit,
Ki son bercerie portoit.

112 autruy n'amerai
114 navauch fors vous
115 Home qui vive ne ja jour
118 avenu
124 n'ot sy bielle (−1)
125 ostel
after 126 two lines are added:
l'endemain mande ses amis
et tous les homes dou païs
127 A mout gran joie
128 feste on y mena
129 li plais
132 Dont mout en
133 la) sa
134 Avuech lui sa femme mena
135 Un c. troverent sy l'ont cachié
136 s'enfuy
137 Unz varlez apres luy aloit
138 son berselet li

Line 138—*berseret* is the usual form. Godefroy gives two examples of the form *bercerie*, one of which is this passage in Melion.

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En une lande sont entré,
En .j. buisson a regardé,
Un molt grant cerf i voit estant,
Sa feme regarde en riant.
"Dame," fait il, "Se jo voloie,
.I. molt grant cerf vos mostreroie;
Veés le la en cel buisson."
"Par foi!" fait ele, "Melion,
Sachiés se jo de cel cerf n'ai,
Que jo jamais ne mangerai."
Del palefroi chaï pasmée, col. 4
Et Melions l'a relevée;
Quant ne le pot reconforter,
Molt durement prist a plorer:
"Dame," dist il, "Por Deu, merci!
Ne plorés mais, jo vos en pri;
J'ai en ma main .j. tel anel,
Ves le ci en mon doit manel;
.II. pieres a ens el caston,
Onques si faites ne vit on,
L'une est blance, l'autre vermeille,
Oïr en poés grant merveille:
De la blance me toucerés
Et sor mon chief le meterés,
Quant jo serai despoilliés nus,
Leus devenrai grans et corsus;
Por vostre amor le cerf prendrai,
Et del lart vos aporterai.
Por Deu, vos pri, ci m'atendés,
Et ma despoille me gardés.

139 en est entrés
140 Dedenz . . . gardé
141 Un grant c. y a veut gisant
142 le moystre riant
143 dist il
145 vez
146 Par Dieu, dist elle
147 Se de cel cerf que je la voy n'ai (+1)
148 Jamaiz d'autre
150 M. l'en a r.
152 durement conmenche a
154 plus je
155 en mout doit
160 Savoir y poés gran merveilles
162 Sur le cief le me metrés (−1)
165 le chier
167 pour Dieu chy m'atendés (−2)

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Jo vos lais ma vie et ma mort;
Il n'i avroit nul reconfort,
Se de l'autre touciés n'estoie;
Jamais nul jor hom ne seroie."
Il apela son escuier,
Si se commande a deschaucier.
Cil vint avant, sel descaucha,
Et Melion el bois entra.
Ses dras osta, nus est remez,
De son mantel s'est afublez.
Cele l'a de l'anel touchié,
Quant le vit nu et despoillié.
Lors devint leu grant et corsus,
En grant paine s'est enbatus.
Li leus s'en vait molt tost corant
La ou il vit le cerf gisant;
Tost se fu en la trace mis,
Anchois sera grant li estris
Que il l'ait pris ne adesé,
Ne que il avra del lardé.
La dame dist a l'escuier:
"Or le laissons assés chacier."
Montée est, plus ne se targa,
Et l'escuier o lui mena.
Droit vers Yrlande, sa contrée,
En est la dame retornée.
Al havene vint, nef i trova,
As mariniers tantost parla,
Que l'ont mené a Duveline,
Une cité sor la marine,

169 et mort (−1)
170 Il n'y aroit mais nul
after line 172 two lines are added:
tenés l'anel ma douce amie
je vous laise ma mort et ma vie
(+1)
177 ses) sest P
181 il
185 Puis qu'il est
187 atrapé
188 Ne qu'il prist avoir
191 n'y atarga
192 *et* omitted; en mena
193 en sa
194 S'en ala la male trouvée
195 A . . . nez
196 Et marchanz a quy parla

Line 195—usual form *hafne*, see *Guigemar*, line 150, 151, 268. The *e* between the *v* and *n* evidently did not count as a syllable.

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Qui son pere ert, le roi d'Yrlande.

fol. 343 v°, col. 1

Des or ot ce qu'ele demande.
Lués qu'ele fu al port venue,
A grant joie fu receüe.
De li lairomes a itant,
De Melion dirons avant.
Melion, ki le cerf chaça,
A grant merveille le hasta.
En la lande l'a conseü,
Tot maintenant l'a abatu;
Puis prist de lui .j. grant lardé,
En sa bouche l'en a porté.
Hastivement s'en retorna
La ou il sa feme laissa,
Mais il ne l'i a pas trovée,
Vers Yrlande s'en est tornée.
Molt fu dolans, ne set que face,
Quant il ne le troeve en la place;
Mais neporquant, se leus estoit,
Sens et memoire d'ome avoit.
Tant atendi k'il avespra.
Une nef vit que on charga,
Ki la nuit devoit eskiper,
Et en Yrlande droit aler.
Envers cele part s'en ala;
Tant atendi k'il anuita.
Entrés i est par aventure,
Car de sa vie n'avoit cure;
Sos une cloie s'est muciés,
Et s'est tapis et enbuissiés.

199 est
200 a
201 Quant elle fu a port
203 vous lairay
204 diray
205 Que durement le cerf caicha
206 gran
208 La l'a ataint et
209 Il en a pris
211 hastieuement
212 La vint u sa
214 En Irlande . . . alée
216 Quant ne l'a trouvée
217 nequedent
219 anuita
220 vint
222 En Illande devoit aler
223 nef s'aprocha
227 sur . . . couchiés
228 La s'est quatis

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Li maronier se sont hasté,
Car molt avoient bon oré;
Lors s'en tornerent vers Yrlande,
Cascuns avoit quanque demande.
Il sachierent amont lor voiles,
Al ciel corent et as estoiles,
Et l'endemain, a l'ajornée,
Virent d'Yrlande la contrée;
Et quant il sont al port venu,
Meliom n'a plus atendu;
Ains issi fors de son cloier,
De la nef sailli el gravier.
Li maronier l'ont escrïé,
Et de lor avirons geté;
Li uns l'a d'un baston feru,
A poi k'il ne l'ont retenu.
Liés est quant lor fu escapés,
Sor une montaigne est alés,
Molt a regardé le païs,
Ou il savoit ses anemis.
Encore avoit il son lardé, col. 2
Ke de sa terre ot aporté;
Grant faim avoit, si l'a mangié,
Molt l'avoit la mer traveillié.
En une forest est alés,

229 Ly marceant
230 Que
232 a vent tel qu'il
241 Li marchant (−1)
242 leurs navirons; aviron P
244 Si c'a poi ne l'a abatu
246 est montés
249 del

Line 253—The arrival of Melion in Ireland recalls the arrival of Arthur in that country in *le Roman de Brut*, Leroux de Lincy ed., Rouen, 1836, vol. II, l. 9906:

Quant passé furent en Irlande
Par la terre prisent viande,
Assés prisent vaces et boés,
Et quanques a manger ert oés.
Gillamor, li rois de la terre
Oït qu'Artus ert alés querre;
Oït les noises, les noveles,
Et les plaintes et les kareles,
Que faisoient li vilenaille,
Qui perdue orent lor almaille.

The author of Melion seems to have had a first-hand acquaintance with this *roman*. See note to line 374.

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Vaches et bués i a trovés;
Molt en ocit et estrangla,
Iluec sa guerre comencha;
Plus en i a ocis de cent,
A cest premier commencement.
La gent ki estoit el boscage,
Virent des bestes le damage;
Corant vindrent a la cité,
Al roi l'ont dit et aconté
Qu'en la forest .j. leu avoit,
Ki le païs tot escilloit,
Molt a ocis de lor almaille;
Mais tot ce tient li rois a faille.
Tant a alé par la forest,
Par montaignes et par dessert,
Que a .x. leus s'acompaigna;
Tant les blandi et losenga
Que avoec lui les a menés,
Et font totes ses volentés.
Par le païs molt se forvoient,
Homes et femes malmenoient.
Un an tot plain ont si esté,
Tot le païs ont degasté,
Homes et femes ocïoient,
Tote la terre destruioient,
Molt se savoient bien gaitier;
Li rois nes pooit engingnier.
Une nuit orent molt erré,
Traveillié furent et pené,
En .j. bois joste Duveline,
Sor .j. tertre les la marine,
Li bois estoit les une plaigne,

257 Pluz y en y a (+1)
259 erent
262 raconté
264 Quy tout le païz destruisoit
268 dessiers
269 Qu'avuech
270 omitted
272 precedes 271
271 Quant
273 Par le païs mout courtoisement
274 to 277 omitted
280 ne lez (+1)
after 1. 282 are added the lines:
sy con coustume iert de travail
esret orent tout le journail
285 en une

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Tot environ ot grant compaigne,
Por reposer i sont entré.
Traï seront et engané,
Un païsant les a veüs,
Al roi en est tantost corus.
"Sire," dist il, "el bois reont
Li .xj. leu colchié s'i sont."
Quant li rois l'ot, molt en fu liés,
Ses homes en a araisniés.
Li rois ses homes apela:
"Baron," dist il, "Entendés cha!
Sachiés de voir les .xj. lous
En ma forest vit cis hom, tous."
Les rois dont soelent les pors prandre, col. 3
Environ le bois ont fait tendre,
Quant on les ot tot portendus,
Lors monta, n'i atarga plus;
Sa fille dist avoec venra,
Et la chace des leus verra.
Tantost se sont el bois alé,
Tot coiement et a celé,
Le bois ont tot avironé,
Car gent i ot a grant plenté,
Ki portent haces et maçues,
Et li alquant espées nues.

286 toute environnoit le canpaigne
290 courans venus
291 *il* is repeated
292 y sont
293 ly rois mout liés en fu (−2)
294 Un de sez hons arainiés fu (+1)
295 and 296 omitted
after l. 294 there are two lines added:
amis, dist il, el boiz reont
li .xj. leu couchiet y sont
299 Li rois le bois a fait porprendre
300 Et dist que il les vora prendre
301 on) ot P; Et quant li bois fu portendus T
303 sa sa fille . . . ira (+1)
305 tout coiement en sont alé
306 omitted
308 car mout i ot plenté de gent
308 followed by line: quy del damaige sont dolent
309 Et portent
310 aunqun les espées (+1)

Line 297—*lous* riming with *tous* shows that *leus* must have been pronounced *lous*.

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Adont i ot .m. chiens hués,
Ki les leus orent tost trovés.
Melion vit k'il ert traïs,
Bien set que il est malbaillis.
Li chien les vont molt angoissant,
Et il vienent as rois fuïant.
Tot sont detrancié et ocis,
Un tos seus n'en escapa vis,
Fors Melion, qui escapa,
Par deseure les rois lança,
En .j. grant bois s'en est alé,
Par engien lor est escapé.
A la cité sont repairié,
Li rois se fait durement lié.
Li rois grant joie demena,
Que il des .xj. leus .x. a;
Car molt bien s'est vengié des leus,
Escapés ne l'en est c'uns seus.
Sa fille dist c'est li plus grans,
Encor les fera tos dolans.
Quant Melion fu escapés,
Sor une montaigne est montés;
Molt fu dolans, molt li pesa
De ses leus que il perdu a;
Molt a traveillié longement,
Mais ore avra socors briement.
Artus en Yrlande venoit,
Car une pais faire i voloit;
Mellé estoient el païs,
Acorder vout les anemis;
Sor les Romains voloit conquerre,

311 cent
312 ont (−1)
313 voit . . . est
314 que mout
316 Et cascuns en vait fuiant (−1)
317 tost
318 Ainc uns tous seus n'en ala viz
320 desous le roy
321 *grant* omitted; entrés (−1)
325 and 326 omitted
327 De che qu'il est
328 Escapés leur en est un seux
330 encore vous fera dolans
331 Melions quant
334 perduz
335 songnesement (+1)
340 Ensanble le vot faire amis

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Mener les voloit en sa guerre.
Li rois venoit privéement,
Ne menoit mie molt grant gent,
.XX. chevaliers od lui menoit.
Molt fist bel tans, bon vent avoit;
Molt fu la nef et riche et grans,
Il i avoit bons esturmans,
Molt par fu bien apareillié, col. 4
D'ommes et d'armes bien garnie.
Lor escus furent fors pendus,
Melion les a coneüs;
Primes conut l'escu Gawain,
Et puis a ravisé l'Iwain,
Et puis l'escu le roi Ydel;
Tot ce li plot et li fu bel.
L'escu le roi bien ravisa,
Sachiés de voir grant joie en a,
Molt en fu liés, molt s'esjoï,
Car encor quide avoir merci.
Vers la terre vienent siglant;
Li vens lor est venus devant,
Ne porent prendre cil le port,
Adont i ot grant desconfort.
A .j. autre port sont torné,
A .ij. lieues de la cité.
Un grant castel i ot jadis,

343 Au roy
344 Avuech luy n'ot gaires de gent
345 avoit
346 A cel jour mout bel tanz faisoit
347 nef riche et vaillanz
348 Miz y
349 mout estoit
350 et de femes (+1)
351 *escus* omitted; ierent
352 De Melion sont bien conut
353 Premiers
354 Apres le monsigneur Ywain
355 Bien reconnut l'escut Ydiel
356 De che
358 pour voir
360 encore (+1)
361 A la t. vinrent
362 Unz
363 Quy ne leur laist prendre le port

Line 355—Ydel for Yder, the proud knight with the dwarf who insults the queen and Erec, and who is defeated by Erec and sent to Arthur's court. (*Erec*, l. 1046, Sire, Yders li fiz Nut ai non.)

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Mais ore estoit tos agastis;
Et quant il furent arivé,
Nuis estoit, si ert avespré.
Li rois s'est al port arivés,
Molt s'est traveilliés et penés,
Car la nef li ot fait grant mal.
Il apela son senescal:
"Alés," dist il, "La fors veïr
U jo porrai anuit gesir."
Cil est a la nef retornés,
Les canberlens a apelés:
"Issiés," fait il, "Ça fors od moi,
Si atornés l'ostel le roi."
Fors de la nef en sont issu,
Si en sont a l'ostel venu;
.II. chierges i ont fait porter,
Molt tost les firent alumer.
Kieutes i portent et tapis
Hastivement fu bien garnis.
Adont s'en est li rois issus,
Droit a l'ostel en est venus,
Et quant il i fu ens entré,
Liés est quant si bel l'a trové.

368 il estoit mout
369 la furent
370 Nuiz fu, tost fu avespré (−1)
371 fu o port
373 mout de mal (+1)
after 376 four lines are added:
hors de la nef en est issus,
a une montaigne est venus
une maison avoit dedens
jadis i avoit eü gens
379 dist; *il* omitted in T and P
382 Dusquez au castiel en sont venut
383 Deux grans chierges ont alumé
384 L'ostel du roy ont atourné
385 and 386 omitted

Line 370—You would expect to find the order: Si ert avespré, nuis estoit. The rime explains the inverse order.

Line 374—Cf. *le Roman de Brut*, vol. II, l. 11,626: When Arthur arrived at Mont Saint-Michel, he sent Bedoer to reconnoitre just as the *senescal* is here sent in Melion:

A Bedoer dist qu'il alast,
Et l'un et l'autre mont cherqast
Tant le querist qu'il le trovast
Et puis venist, si li nonçast.

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Melions pas ne se targa,
Tostans contre la nef ala,
Pres de la chasvie est restus,
Molt les a bien reconeüs.
Bien set se del roi n'a confort,
Qu'en Yrlande prendra la mort;
Mais il ne set comment aler,
Leus est, et si ne set parler;
Et nekedent tostans ira, fol. 344 r°, col. 1
En aventure se metra.
A l'uis le roi en est venus,
Tot ses barons a coneüs;
Il ne s'est de rien arestés,
Tot droit al roi en est alés;
En aventure est de morir.
As piés le roi se lait chaïr,
Ne se voloit pas redrecier,
Dont le veïsciés merveillier.
Ce dist li rois: "Merveilles voi:
Cis leus est ci venüs a moi.
Or sachiés bien qu'il est privés,
Mar ert touchiés ne adesés."
Quant li mangier sont apresté,
Et li baron orent lavé,
Li rois lava, si s'est assis;
Devant aus ont les dobliers mis.
Li rois a Ydel apelé,
Se l'assist joste son costé.
As piés le roi jut Melions,
Bien conut trestot les barons.
Li rois le regarda sovent,
Un pain li done, et il le prent,

391 Melion; s'atarga
393 del castel; restus) arestus P (+1)
397 quelle part aler (+1)
402 les
403 si est plus ariestés
404 Desy au roi
406 laist
408 Dont lez veïssiés esmervillier (+1)
411 Sachiez de sy
413 mangiers aprestés fu
414 Ly rois lava, o luy sy dru
416 yaux
417 Ydiel a apielé
418 Seoir le fait a
420 Mout . . . bien tous

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Puis le commença a mangier.
Li rois s'en prist a merveillier,
Al roi Ydel dist: "Esgardés,
Sachiés que cis leus est privés."
Li rois .j. lardé li dona,
Et il volentiers le manga.
Lors dist Gavains: "Segnor, veés,
Cis leus est tous desnaturés."
Entr'aus dïent tot li baron
C'ainc si cortois leu ne vit on.
Li rois fait aporter le vin
Devant le leu en .j. bacin;
Li leus le voit, beüt en a;
Sachiés que molt le desira;
Il a del vin assés beü,
Et li rois l'a molt bien veü.
Quant del mangier furent levé,
Et li baron orent lavé,
Fors issirent sor le gravoi,
Tostans fu li leus ot le roi,
Onques ne sot cel lieu aler
C'on le peüst de lui oster.
Quant li rois volt aler colchier,
Son lit rova apareillier;
Dormir s'en vait, molt est lassés,
Et li leus est od lui alés;
Ainc nel pot on de li partir, col. 2
As piés le roi en vait gesir.
Li rois d'Yrlande a mes eüs
C'Artus estoit a lui venus;
Molt en fu liés, grant joie en a.
Bien main a l'aube se leva,

after 430 a line is added: qu'il volentiers le menga (−1)
432 Ainc
434 Devant luy en un madrin (−1)
437 Il a assés de vin beü
440 Et li roiz Artus ot
441 Hors sont issut sur
444 Que il ne fust a l'acoster
445 Artus du couchier
447 en vait
449 peu ou del roy departir
450 s'en
451 merveille P; mez T
452 Que Artus . . . o lui
454 El main

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De ci al port en est alés,
Ses barons a o lui menés,
Tot droit al port en vint errant.
Molt s'entrefirent bel samblant.
Artus li mostra grant amor,
Et fait li a molt grant honor.
Quant il le voit a lui venir,
Ne se volt mie enorgoillir,
Ains leva sus, si l'a baisié.
Li ceval sont apareillié,
Ne targent plus, ains sont monté,
Ore en iront vers la cité.
Li rois monte en son palefroi,
De son leu a pris bon conroi,
Ne le voloit mie laissier,
Il fu tosjors a son estrier.
D'Artus fu molt li rois joians,
Li conrois fu riches et grans.
A Duveline sont venu,
Et el grant palais descendu.
Quant li rois monta el doignon,
Li leus le tint par le giron;
Quant li rois Artus fu assis,
Et li leus s'est a ses piés mis.
Li rois a son leu regardé,
Joste le dois l'a apelé.
Ensamble sisent li doi roi.
Molt par i ot riche conroi,
Molt bien servoient li baron;
De totes pars par la maison
Servi furent a grant plenté.
Mais Melion a regardé,

455 and 456 omitted
457 Tou droit et port s'en vait poignant
458 mout biau
460 Et ly a fait
461 vit
463 Ainz se leva si
465 n'atarga
466 Or s'en . . . a
467 mande
468 le conroy
470 Ainz fu tous tans
471 Del roy . . . liez et joians
475 and 476 omitted
478 Ly leux si s'est
481 sont asiz li roy
483 bien servoit li escanchon

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En mi la sale ravisa
Celui ki sa feme en mena.
Bien sot la mer estoit passés,
Et en Yrlande estoit alés.
Par l'espaule le vait saisir,
Cil ne se pot a lui tenir;
En la sale l'a abatu,
Ja l'eüst mort et confondu,
Ne fuissent li sergant le roi,
Qui la vindrent a grant desroi,
De totes pars par le palais
Fus aporterent et gamais.
Ja eüsent le leu tué, col. 3
Quant li rois Artus a crïé:
"Mar ert touchiés," fait il, "par foi!
Sachiés que li leus est a moi."
Dist Ydel, li fieus Yrien:
"Segnor, ne faites mie bien;
S'il nel haïst, nel touchast pas"
Et dist li rois: "Ydel, droit as."
Artus s'en est del dois tornés,
De ci al leu en est alés,
Al vallet dist: "Tu jehiras
Por coi t'a pris, ou ja morras."
Meliọns le roi regarda,
Celui estraint et il crïa.
Cil a le roi merci rové,
Dist k'il contera verité.

487 en une saillie
489 set qu'en Yrllande est passés
490 Et o sa femme en est alés
492 *se* is omitted (−1)
493 and 494 omitted
495 du roy
498 a eslais
500 parlé
501 dist il
505 s'il ne le haïst, il ne le
506 *Ydel* omitted (−2)
507 en est tous drois levés
508 De sy a luy
510 quoi il t'a . . . tu moras (+1)
513 il a . . . crié
514 Et dist qu'il dira

Line 503—Yder was the son of Nut, and Yvain the son of Urien. See *Erec*, l. 1706 and 6819:

Et Yvains, li fiz Uriien,
Apres va Yders, li fiz Nut

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Maintenant a le roi conté
Comment la dame l'ot mené,
Comment de l'anel le toucha,
Et en Yrlande l'en mena.
Tot li a dit et coneü,
Comment li estoit avenu.
Artus a le roi apelé:
"Or sai bien que c'est verité.
De mon baron m'est il molt bel,
Faites moi delivrer l'anel,
Et vo fille ki l'en porta;
Malvaisement engignié l'a."
Li rois s'en est d'iluec tornés,
En sa cambre s'en est entrés;
Le roi Ydel o lui mena.
Tant le blandi et losenga
Qu'ele li a l'anel doné;
Il l'a al roi Artu porté.
Si tost com l'anel a veü,
Melion l'a bien coneü.
Al roi vint, si s'agenoilla,
Et ans .ij. les piés li baisa.
Li rois Artus le vout touchier,
Gavains nel volt pas otroier.
"Biaus oncles," fait il, "non ferés,
En une chambre l'en menrés.
Tot seul a seul privéement,
Que il n'ait honte de la gent."
Li rois a Gavain apelé,
Si a od lui Ydel mené;

515 Adont a tout conté le roi
516 erra vers soy
518 to 520 omitted
522 Or sai gou, dist il, verité
523 ce m'est mout bel
524 Faice moi tost venir l'anel
526 Quy mout malment l'engigna (−1)
527 en est
528 dedens
529 omitted
530 Et sa fille tant losenga
531 Que ele l'anel li donna
532 Puiz
after 532 T adds: de boinairement et de gré
533 a l'anel
536 Et a denz
538 G. ne le vaut otroier
539 dist il
542 Si qu'il n'i ait gaire de gent

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En une cambre l'en mena,
Quant il fu ens, l'uis si ferma.
L'anel li a sor le chief mis,
D'ome li aparut le vis,
Tote sa figure mua; col. 4
Lors devint hom, et si parla.
As piés le roi se lait cheïr,
D'un mantel le firent covrir.
Quant le virent home formé,
Molt ont grant joie demené.
De pitié li rois en plora,
Et en plorant, li demanda
Comment li estoit avenu
Par pechié l'avoient perdu.
Son canberlenc a fait mander,
Riches dras li fist aporter;
Bien le vesti et conrea,
Et en sa sale le mena.
Merveillié sont par la maison,
Quant voient venir Melion.
Li rois a sa fille amenée,
Al roi Artus l'a presentée
A tote sa volenté faire,
Voille l'ardoir, voille desfaire.
Melions dist: "Jel toucherai
De la piere, ja nel lairai."
Artus li a dit: "Non ferés,
Por vos beaus enfans le lairés."
Tot li baron l'en ont proié,
Melion lor a otroié.

546 Quant furent ens, l'uis ferma
551 dou roy . . . laist
557 Et conment (+1)
559 ses canbrelens
560 fait
561 se vesti
562 Et assa fille l'en m.
564 Quant venir virent le baron
565 *rois* omitted; mandée (−1)
567 Pour
568 Vuelle le ardoir, v. detraire (+1)
after 568 T adds:
Melions en piez se leva
hors de son doi l'anel osta
569 De le piere le vaut touchier
570 omitted, and in its place is found the line: Li rois l'en vait merchi crier
571 Melions, dist il, non f.
572 Pour tes . . . le leraz
573 Dont

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Li rois Artus tant demora
Que la guerre tot acorda.
En sa contrée en est alés,
Melion a od lui menés;
Molt en fu liés, grant joie en a,
Sa feme en Yrlande laissa.
A deables l'a commandée,
Jamais n'iert jor de li amée,
Por ce qu'ele l'ot si bailli,
Com vos avés el conte oï.
Ne le volt il onques reprendre,
Ains le laissast ardoir u pendre.
Melion dist: "Ja ne faldra
Que de tot sa feme kerra,
Qu'en la fin ne soit malbaillis;
Ne doit pas croire tos ses dis."
Vrais est li lais de Melion;
Ce dïent bien tot il baron.

Explicit de Melion

Chi fine Melions.

576 Que toute la g. a.
after 576 T adds:
quant il ot toute la guerre acordée
il s'en revait en sa contrée
578 *a* omitted; en mena
579 liez et gran
580 femme laisa en Irlande
581 a cent diables le commande
582 omitted
585 voloit il paz
586 Car ansoiz le laissast il pendre
588 Que del tout . . . crera
590 N'en

Line 583—*bailli* used in sense of *malbailli* (see l. 589).

Line 590—The fickleness of women is a favorite subject in Old French literature: Cf. Dolopathos, line 9487:

Moult set fame et moult est hardie
D'outraige faire et de follie,
Puis c'a certes s'an antremet;
Plus voloniers ainme et si fet
D'une mensonge ke d'un voir,
Et la follie c'un savoir.

line 4254:

En pou d'oure est fame muée;
S'amor a moult pou de durée;
Fame ce chainge en petit d'eure;
Orendroit rit, orendroit plore;
Or chace, or fuit, or het, or ainme;
Fame est li oisiaus seur la rainme,
Qui or descent et or remonte.

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INDEX OF PROPER NAMES

Artus, M. 1, 45, 337, 396, 471, 477, 508, 521, 532, 566, 571, 575, King Arthur.

Blanche Lande, D. 9, 118, 125, 307, a heath in Scotland. The Blanche Lande mentioned in *le roman de Tristan* is in Cornwall.

Bretaingne, D. 72; G. 15, 754, Brittany.

Calatir, D. 8, 92, 232, 302, 385, 726, a country in Scotland.

Duveline, M. 197, 283, 473, Dublin.

Escoce, D. 7, 16, 808, Scotland.

Gawain, M. 353, 538, 543, Gawain.

Graelent Muer, G. 8, 756. The word *Graelent* is derived from *Gradlonus*. In Zs. f. franz. Sprache u. Litt., Vol. XII, p. 1–7, Zimmer suggests the following changes: Gradlonus > Grazlen > Graelen. The *t* is the sign of the accusative (nom. Graelens; accus. Graelent). Schofield, in *The Lays of Graelent and Lanval*, p. 126 ff. suggests that the form *Gradlonus* was influenced by *Galant* (Wieland) and that the *t* came from that word. King Gradlonus Magnus lived in the sixth century and governed Cornwall. The epithet *muer* is the Middle Breton word for great.

Iwain, M. 354, Yvain.

Leonois, D. 787, Lothian.

Morafe, D. 787, Murray.

Normendie, D. 71, Normandy.

Provence, D. 28, Provence.

Seint Gile, D. 42, the town of Saint Gilles (Gard); D. 58, the saint.

Troie, G. 46, Troy.

Tulles, G. 103, Tullius Cicero.

Venus, D. 197, Venus.

Ydel, M. 355, 415, 425, 503, 506, 529, 544, Yder.

Yrlande, M. 109, 193, 199, 214, 222, 231, 236, 337, 451, 490, 518, 580, Ireland.

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GLOSSARY

The glossary does not aim at completeness but simply lists words that have a different form or meaning in modern French.

A

aceintes, D. 468, enclosure.
a ce que, G. 294, until.
acesmer, to adorn, D. 192, past part. acesmez.
acolée, D. 786, embrace.
aconsivre, to overtake, D. 545, past part. aconseü.
aconter, to relate, M. 262, past part. aconté.
adeser, to seize, to lay hands on, M. 187, 412, past part. adesé.
adolez, G. 544, filled with grief.
aé, D. 780, life.
afaitié, D. 629, amiable.
aferir, to be fitting, G. 524, pres. indic. 3 sg. afiert.
afermer, to affirm, G. 440, infin.
afichier(s'), to steady one's self in the stirrups, D. 114, past part. afichiez.
afier, to pledge, D. 170, pres. indic. 1 sg. afi.
afubler, to clothe, to put on, D. 103, past part. afublez; G. 199, past part. afublées; G. 275, pres. indic. 3 sg. afuble; G. 731, past part. afublé (wrapped); M. 90 pret. 3 sg., afubla; M. 178, past part. afublez.
agastis, M. 368, in ruins.
aïe, G. 718, help.
ainc, M. 90, 449, never.
ainz (adv.), G. 90, M. 586, rather; G. 186, M. 463, first; M. 465, at once.
ainz que, D. 50, 251, 462, 772; G. 579, 588 (ain que), before.
ajornée, M. 235, dawn.
aleüre, D. 715; G. 227, 632, haste.
aller, to go, D. 201, 246, 338, 450, 455, 547, pres. indic., 3 sg. vait; G. 50, 528, 673, 675, vet; M. 182, 447, 450, vait; D. 131, fut. 3 sg. era; G. 53, 697, pres. subj. 3 sg. voist; G. 533, imp. subj. 3 sg. vosist.
almaille, M. 265, cattle.
aloser, to praise, D. 73, past part. alosez.
alquant, M. 310, others.
amaladir, to fall ill, D. 388, pret. 3 sg. amaladi.
amblant, D. 738, travelling.
amender, to profit, G. 244, infin.
amener, to bring, G. 187, pres. subj. 3 sg. amoint; G. 551, pres. subj. 3 pl. amoinnent.
amont (adv.), G. 692, M. 233, up.
ançois que, G. 543, M. 186 (anchois que), before.
andui, D. 471 (anbedui), G. 61, both.
anel, D. 233, 238, 240, 255, 333, 511; M. 155, 179, 517, 524, 531, 533, 547, ring.
anelet, D. 349, 507, ring.
anemi, D. 274, G. 24, M. 248, 340, enemy.

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angoisseusement, G. 126, passionately.
angoissier, to press hard, M. 315, pres. part. angoissant.
anor, G. 136, honor.
ans deus, M. 536, both.
antendre, to hear, M. 117, past part. antendu.
anui, G. 270, G. 416, harm, sorrow.
anuit, M. 376, this night.
anuitement, D. 555, nightfall.
anuitier, to be overtaken by night, D. 574, past part. anuitié.
apert (en a.), G. 123, openly.
aprendre, to give instructions to observe, D. 362, pret. 3 sg. aprist.
ardoir, to burn, M. 568, 586, infin.
aresonner, to address, G. 241, past part. aresonné; G. 284, infin. (aresnier); M. 294, past part. araisniés.
arester, to hold, G. 81, past part. arestez.
asembler (loiaument), to marry, D. 779, past part. asemblé.
asener, to be well off, D. 650, past part. asenez.
asoplir (s'), to be downcast, M. 38, pret. 3 sg. s'en asopli; M. 41, past part. asopli.
asseoir (s'), to seat, M. 418, pret. 3 sg. se l'assist.
atalenter, to please, D. 166, pres. indic. 3 sg. atalente.
atant, D. 174, 450, then.
atarger, to delay, D. 260, pret. 3 sg. s'atarga; M. 302, pret. 3 sg. atarga.
atendre, to fulfill, M. 118, past part. atendu.
ator, G. 188, trappings.
atorner, to adorn, D. 98, 668, past part. atornez; to get ready, G. 58, past part. atornés, D. 528, past part. atornez; G. 395, infin.; M. 380, imper. 2 pl. atornés.
avenanment, D. 99, 212, G. 51, fittingly, graciously.
avenanz, D. 108, charming.
avenir, to be fitting, G. 287, pres. indic. 3 sg. avient.
avesprer, to become night, M. 219, pret. 3 sg. avespra; M. 370, past part. avespré.
avironer (for environer), to surround, M. 307, past part. avironé.
avoi (excl.), D. 537, alas.
avoir, to have, D. 13, 44, 101, 110, 112, 113, 126, 137, 198, 201, 267, 269, 286, 395, 749, 750, 819, G. 9, 12, 49, 153, 167, 199, 209, 228, 297, 305, 369, 373, 401, 407, 443, 445, 453, 492, 511, 531, 548, 576, 604, 645, 667, 722, 750, M. 11, 30, 67, 87, 200, 250, 286, 301, 311, 367, 373, 482, 516, 583, pret. 3 sg. ot; D. 52, M. 24, 77, 78, 281, 312, 414, 440, pret. 3 pl. orent; D. 696, pret. 1 sg. oi; G. 310, 499, M. 188, 336, fut. 3 sg. avra; M. 52, fut. 2 sg. avras; M. 115, fut. 1 sg. avrai; G. 325, condit. 2 pl. avroiz.

B

bacheler, M. 5, young nobleman, not yet knight.
bailli (for malbailli), M. 383, ill-treated.
bandon (a b.), G. 43, freely.
barné, D. 792, assembly of barons.
beautés (used in plural), G. 612, beauty.
blandir, to cajole, G. 293, M. 270, 530, pret. 3 sg. blandi.
beneïr, to bless, D. 436, 457, past part. beneoit.

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bercerie (usual form berseret), M. 138, quiver.
berser, to aim at a target, D. 468, infin.
bise, D. 135, gray.
blatenge, G. 497, insult, reproach (Cf. note on p. 93).
bliaut, D. 680, 692, tunic.
bloi, D. 493, blond.
boffu, G. 380, trimming.
boscage, M. 259, woods.
bous (a phonetic spelling of the Picard form *bos*), D. 565, forest.
brasier, D. 580, oven.
briement, M. 336, soon.
bruïre, to burn, D. 378, past part. bruïz.
bués, M. 254, oxen.

C

chambellenc, G. 32, 57, 529, M. 378, 559 (canberlenc).
car, D. 37, G. 714, I beg of you.
caston, M. 157, setting of a ring.
celer, to hide, G. 33, infin. used for neg. imper.; M. 48, imper. 2 sg. celes; M. 306, past part a celé (secretly).
cerz, D. 324, certain.
chace, M. 304, hunt.
chaceor, D. 529, G. 187, 352, 376, hunting-horse.
chacier, to hunt, M. 135, past part. chacié; M. 190, infin.
chainsil, D. 101, linen.
chaïr, to fall, D. 473, 483, pret. 3 pl. chaïrent; M. 149, pret. 3 sg. chaï; M. 406, 551 (cheïr), infin.
chaitif, D. 352, unhappy one.
chandaille, D. 679, candle.
chargier, to assume responsibility, D. 244, imper. 2 pl. chargiez; D. 360, imper. 2 pl. chargiez, to impose upon; D. 419, past part. chargiez, responsible.
chartain, G. 628, a piece of money from Chartres.
chasteé, G. 93, chastity.
chasvie, M. 393. I cannot find another example of this word. In the *Glossaire nautique* of Jal (Paris, 1848), the Venetian form *chavo* is given as meaning the stern of a boat, but this word cannot be connected with *chasvie* because of the *s* which is clear in the MS. A *chat* (pl. *chas*) was a sort of scaffold on wheels, flanked with towers and employed in taking strongholds. It was also used for a war vessel which carried *chas*. The word undoubtedly means a kind of boat. Cf. chaland, chabec.
chief, D. 493, G. 461, M. 162, 547, head.
chief (en), D. 16, as vassal.
chief, D. 664, end.
chief (au c. de), D. 395, at the end of.
chief de foiz, G. 337, often.
chierges, M. 383, candles.
chiez, G. 175, at the home of.
choisir, to behold, D. 568, past part. choisi; D. 720, pret. 3 sg. choisi.
clamer, to declare, G. 654, infin.; G. 662, past part. clamez.
cloie, M. 227, hurdle.
cloier, M. 239, the place behind the hurdles.
coiement, M. 306, quietly.
confés, D. 316, 417, confession.
confés (adj.), D. 320, a penitent (one who confesses).
conquerre, to conquer, M. 341, infin.
connoistre, to make known, D. 678, fut. 2 pl. connoistrez; G. 451, imperf. subj. 3 pl.

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conneüssent; M. 519, past part. coneü.
conreer, to put in order, G. 388, past part. conreez; M. 561, pret. 3 sg. conrea, to adorn.
conroi, G. 160, 391 and M. 86, equipment; G. 395 and M. 482, feast; M. 468, care; M. 472, troop of attendants.
consivre, to overtake, G. 215, fut. 3 sg. consuivra; M. 207, past part. conseü.
contechier, to please, M. 65, pret. 3 sg. conteca.
contreval, D. 116, G. 702, down.
converser, to live, D. 71, pret. 3 sg. conversa.
corage, D. 122, 367, G. 31, 48, heart.
cors (saint), D. 29, statue.
corsus, M. 164, 181, stout.
cote, D. 490, tunic.
coudre, to sew, D. 679, pret. 3 sg. cust; D. 692, past part. cousu.
coute, D. 179, 409, G. 378, covering of bed.
covoitise, G. 247, covetous act.
croire, to believe, M. 588, fut. 3 sg. kerra.
croisiez, G. 398, pilgrims.
croistre, to grow, to develop, D. 489, past part, creüz.
cui, G. 409, 481, dat., to whom.
cuidier, to think, D. 148, 678, pres. indic. 1 sg. cuit; D. 165, imper. 2 pl. cuidiez; D. 339, pres. indic. 3 sg. cuide; D. 569, 586, pret. 3 sg. cuida; G. 468, pres. indic. 1 sg. cuit; G. 238, 507, pres. indic. 3 sg. cuide; M. 360, pres. indic. 3 sg. quide.
cure, D. 1, G. 114, 190, 228, 261, 720, M. 40, 226, care, thought.

de ce que, G. 723, when.
decopler, M. 78, to unleash the dogs.
deduire, to amuse, D. 105, infin.
deduit, G. 402, M. 69, merry-making, pleasure.
degaster, to lay waste, M. 276.
degeter, to reject, D. 222, imperf. 3 sg. degetoit.
delez, G. 324, beside.
delit, D. 123, joy.
demanois, D. 287, at once.
dementer, to lament, D. 375, past part. dementé.
demener, to manifest, G. 749, imperf. 3 sg. demenoit (to make); M. 126, 554, past part. demené; M. 128, 325, pret. 3 sg. demena.
dementres, G. 663, while.
demorer, to delay, G. 54.
demourance, D. 41, delay.
departir, to separate, D. 63, infin.
deperdre, to lose, D. 563, imperf. 3 sg. deperdoit.
deporter, to withhold, G. 565, pres. indic. 2 pl. desportez.
descaucher, to take off clothes, M. 175, pret. 3 sg. descaucha.
desconfaire, to defeat, D. 274, pret. 3 sg. desconfit.
descovrir, to reveal, D. 323, past part. descoverz.
deservir, to merit, D. 416, past part. deservi.
desfaire, to kill, M. 568, infin.
desfubler, to take off mantle, G. 434.
de si que, D. 84, G. 265, until.
despendre, to spend money, D. 249, infin.; D. 259, pret. 3 sg. despendi; D. 461, pres. indic. 3 sg. despent; G. 153, pret. 3 sg. despendi.
despoille, G. 264, M. 168, garments taken off.

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desqu'a, D. 661, to.
des que, G. 648, since.
desroi, D. 214, M. 496, haste, confusion.
destre (adj.), D. 211, right.
destre (a d.), D. 664, on the right.
destremper, to mix, D. 603, past part. destrempez.
destrier, D. 111, 305, 532, 590, G. 354, 365, 373, 527, 703, 735, 751, horse.
destrosser, to unfasten, G. 377, past part, destrossée.
detrancier, to wound, M. 317, past part. detrancié.
deugiez, D. 191, fine; G. 592, elegant.
devant, G. 538, before (of time).
devoir, should, D. 254, pres. subj. 3 sg. doie; D. 636, pres. subj. 1 sg. doie; G. 14, imperf. subj. 3 sg. deüst.
dire, to tell, D. 33 imper. with *va*, come now; D. 160, pres. subj. 1 sg. die; D. 309, pres. subj. 1 sg. di; M. 431, 592, pres. indic. 3 pl. dïent.
ditié, G. 104, works.
doi, D. 255, 332 (doiz), 510, finger.
doignon (donjon), M. 475, keep.
dois, D. 736, 751, and G. 447, dais; M. 480, 507, table.
dolent, D. 21, 367 and 386 (dolenz); G. 141 (dolente), G. 164, 208 (dolenz); M. 41, 215, 330, 333 (dolans).
doner, to give, G. 44, condit. 2 pl. donroiz; G. 409, pres. subj. 3 sg. doint.
doublier, D. 614, tablecloth; M. 416, candles.
droit (faire), to give satisfaction, G. 496.
droiture (a), D. 716, straightway.
drue, D. 146, G. 279 (dru), M. 110, sweetheart.
druerie, D. 217, 223, G. 78, 89, 108, 129, 301, love.
duel, D. 387, G. 715, 737, sorrow.
durée, D. 291, resistance.

E

effroi, G. 41, 576, confusion; G. 240, fright.
einsint, D. 724, thus.
embelir, to win over, G. 294, past part. embeli.
emparentez, G. 6, parentage.
empirier, to become worse, to weaken, D. 254, infin.; G. 92, pres. indic. 3 sg. enpire.
enamer, to like, M. 68, past part. enamé.
enbatre (s'), to come upon, D. 310, pret. 3 sg. s'embati; M. 182, past part. enbatus, to fall into.
enbuissier, to lie in hiding, M. 228, past part. enbuissiés.
en ce que, G. 603, while.
enchargier, to impose upon, D. 360, imper. 2 pl. enchargiez.
encontre, M. 34, to; D. 640 and G. 360, to meet.
encoste, D. 9, beside.
endemain, D. 304, 572, 784, M. 235, next day.
enfantosmer, to bewitch, D. 430, 482, past part, enfantosmé.
engagier, to give up for debts, G. 165, infin.
enganer, to trick, M. 288, past part. engané.
engien, M. 322, trickery.
engingnier, to trick, M. 280, infin.; M. 526, past part. engignié.
enhaïr, to take a dislike, M. 28, pret. 3 pl. enhaïrent.
enorgoillir (s'), to show pride, M. 462, infin.

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enseignié, D. 630, G. 300 (enseignie), well-bred.
ensement, D. 369, likewise.
entailliée, D. 598, cut (embroidered?).
entente, D. 1, thought.
enterinement, G. 315, with all my heart.
entor (prep.), D. 181, around; G. 511 (adverb).
entremetre (s'en), to interest one's self in, D. 66, pret. 3 sg. s'en entremist.
entreprendre, to trouble, G. 532, past part. entrepris.
envis (a e.), D. 226, 290, unwillingly.
errer, D. 556, pres. indic. 3 sg. oirre; G. 209, past part. erré.
esbahis, D. 712, stupid.
esbanoier (s'), to amuse one's self, D. 306, 399, 466, G. 189, M. 60, infin.
escalate, D. 100, 491 (escarlate), rich material.
escaper, to escape, M. 318, 319, pret. 3 sg. escapa; M. 245, 322, 328, 331, past part. escapés.
escharnir, to mock at, D. 719, past part. (a) escharni; G. 202, imperf. 3 pl. escharnissoient.
eschequiers, D. 179, chessboard.
eschevie, G. 229, M. 98 (escavie), slender.
escïent (mien e.), D. 44, 670, in truth (to my knowledge).
escïent (a), D. 413, voluntarily.
esciller, to ravage, M. 264, imperf. 3 sg. escilloit.
escouter, to wait for, M. 80, pret. 3 sg. escouta.
escuele, D. 619, basin.
esfreer, to disturb, D. 200, past part. esfreez.
esjoïr, to rejoice, M. 359, pret. 3 sg. s'esjoï.
eskiper, to set sail, M. 221, infin.
eslés, G. 674, speed.
esmerrir (s'), to be angry, G. 489, pret. 3 sg. s'esmerri.
esmuer (s'), to depart, D. 542, pres. indic. 3 sg. s'esmuet.
espauleüre, M. 91, shoulders.
esperir, to arouse one's self, D. 402, pret. 3 sg. esperi.
espés (adv.), G. 210, thickly.
espeus, D. 30, husband.
esploit, D. 576, haste.
ester, to remain, to stand, D. 81, pret. 3 sg. estut, D. 184, pret. 3 sg. s'estut; D. 174, infin.; D. 337, imperf. 3 sg. estait; M. 141, pres. part. estant.
estraier, to wander, D. 202, G. 636, infin.
estraindre, to tighten, D. 721, pres. indic. 3 sg. estraint; M. 512, pres. indic. 3 sg. estraint, to seize.
estre, to be, D. 14, 18, 75, 138, 367, 405, 490, imp. 3 sg. ert, D. 79 iert; D. 746, imperf. 3 pl. erent; G. 20, imperf. 3 sg. ert, G. 223, iert; G. 224, imperf. 3 pl. erent, G. 593, ierent; G. 130, fut. 1 sg. iere; G. 321, 523, fut. 3 sg. ert (iert); M. 9, 199, 501, imperf. 3 sg. ert; M. 86, 118, imperf. 3 pl. erent; M. 582, fut. 3 sg. iert.
estrief, D. 331; D. 114, M. 470 (estrier), stirrups.
estris, M. 186, struggle.
estroit (adj. for adverb), D. 490, G. 591, tightly.
estovoir, must, to be necessary, D. 348, 384, 535, 541, pres. indic. 3 sg. estuet; G. 112, pres. indic. 3 sg. estuet; G. 335, fut. 3 sg. estovra.

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esturmans, M. 348, pilots.
eve, D. 607; G. 219, 235, 256, 683, 691, 701, water.

F

faille (tenir a), M. 266, to consider false.
faindre, to hesitate, to lack courage, D. 209, pres. indic. 3 sg. se faint; G. 724, infin.
fainir (= fenir), to finish, D. 273, pret. 3 sg. faini.
faintise, G. 91, deceit.
faire, to grant, to do, D. 33, pres. subj. 3 sg. face; D. 243, pres. subj. 2 pl. faciez.
ferir, to strike, G. 570, pres. indic. 3 sg. fiert.
ferrant, G. 59, 352, iron gray.
festoier, to celebrate a feast, G. 426, infin.
feture, D. 748, G. 631, form.
foillu, D. 567, leafy.
forfait, G. 114, lack of moderation, compromise.
forvoier, to wander, M. 273, imperf. 3 pl. forvoient.
friente, G. 748, tumult.
fueillie, D. 177, 186; 205 and 588, foillie; G. 224, foilliée.
fuer (a nul), G. 102, in any way.
fus, M. 499, sticks.
fust, D. 470, tree-trunk.

G

gaber, to make fun of, G. 202, imperf. 3 pl. gaboient; G. 466, past part. gabée.
gaitier, to protect, M. 279, infin.
gamais, M. 498, clubs.
garant, G. 520, protection.
garir, to cure, D. 448, 452, past part. gariz.
gart, G. 204, enclosure. Cf. Eng. yard.
gas, G. 84, a trifling matter, a joke.
gehir, to confess, D. 427, infin.; M. 509, fut. 2 sg. jehiras.
genoillons (a), D. 790, kneeling.
gentillise, D. 699, kindness.
genz, D. 108, 138 (gente), 489, 492; G. 487, 592 (gentes), 607; M. 91, 98 (gente), noble, handsome.
gesir, to lie, D. 25, pret. 3 pl. jurent, D. 395, past part. jeü, D. 571, imperf. subj. 3 sg. geüst; D. 669, imperf. 3 pl. gesoient, D. 674, pres. indic. 3 sg. gist; G. 212, pres. indic. 3 sg. gist; G. 212, pres. indic. 3 sg. gist; M. 419, pret. 3 sg. jut.
giron, M. 476, skirt of mantle.
graer, to grant, D. 297, past part. graée.
gravoi, M. 441, terrace.
grever, to attack, G. 24, infin.
gueres, G. 34, ever.
guerredon, D. 154, 695, recompense.
guimple, D. 139, wimple.

H

haces, M. 309, axes.
hai (followed by las), D. 352, alas.
hait, D. 351, 449, happiness.
haitier, to rejoice, D. 52, 452, past part. haitiez (hetiez); G. 183, imperf. subj. 3 sg. hetast; G. 403, past part. haitiez.
haster, to urge, D. 289, pret. 3 sg. hasta; M. 206, pret. 3 sg. hasta, to pursue; M. 229, past part. hasté, to hasten.
hastes, D. 580, 620, roasted meat.
havene (counts as 2 syllables), M. 195, port.
herbergier, to give lodging, to dwell, D. 641, G. 528, infin.
huimés, G. 215, never.
huis, D. 663, doors.

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I

ilec, D. 11, 337 (thence), 574, 800, G. 588, M. 256 (iluec), 527.
ire, G. 508, anger.
irie, G. 299, angry.
isneaus, D. 209, 286 (isnel), G. 374, quick.
itant (a i.), M. 203, now.

J

joians, M. 471, joyous.
jor (fem.), D. 554, day.
joste (prep.), G. 69, 70, 415, M. 283, 418, 480, beside.
junes, D. 362, fasting.

K

kieutes (see coutes), M. 385, covering for bed.

L

laienz, D. 676, within.
laier, to allow, to leave, D. 202, 589, pres. indic. 3 sg. let; D. 363, fut. 1 sg. lairai; D. 810, fut. 2 pl. lairez; G. 49, pres. indic. 3 sg. let; G. 243, imper. 3 sg. lai; M. 169, pres. indic. 1 sg. lais; M. 551, pres. indic. 3 sg. se lait; M. 570, fut. 1 sg. lairai; 572, fut. 2 pl. lairés.
lart (lardé), M. 166, 188, 209, 249, 427, piece of meat.
laz, D. 190, M. 88, laces.
lé, D. 567, broad.
leal, G. 89, loyal.
lesser, to loosen, D. 593, pret. 3 sg. lessa.
leu, D. 701, 705, place.
leus, M. 164, 183, 217, 263, 292, 304, 312, 326, 327, 334, 398, 410, 426, 430, 432, 434, 435, 442, 448, 476, 478, 502, 508; 181, 468, 479, 499, leu; 297, lous, wolf.
lez, D. 435, 456, G. 413, M. 284, 285, beside.
li (disjunctive pronoun, masc.), D. 110, 132, 326, 732, G. 148, 213, 536, M. 449.
liez, D. 51, 451, M. 132, 245, 293, 324, 359, 390, 453, 579, happy.
lóngues, G. 98, 423, for a long time.
lorains, G. 627, harness.
losengier, to flatter, M. 270 and 530, pret. 3 sg. losenga.
lues que, M. 201, as soon as.
lui (disjunctive pronoun, fem.), D. 653, 740, 794, G. 75, 184, M. 99, 192.

M

macues, M. 309, clubs.
main, M. 454, early in the morning.
mais (synonymous with *voici*), G. 704, suddenly.
maisnie, M. 11, retinue.
male (adj.), D. 432, evil.
male, G. 355, 377, trunk.
malvaisement, M. 526, wickedly.
manel, M. 156, of the hand (doit manel = ring finger).
manoir, to dwell, D. 311, imperf. 3 sg. manoit.
manoir, M. 49, dwelling.
mar, G. 710, M. 412, 501, to one's misfortune.
marïer (3 syllables), to marry, D. 758, imper. 2 pl. marïez; D. 774, infin.; D. 811, past part. marïée.
marine, M. 198, 284, the seashore.
maronier, M. 229, 241, sailors.
marriz, G. 526, sorrowful.
marz, D. 44, 742, marks.
maubaillir, to ill-treat, D. 344, past part. (a) maubailli; D. 411, 475, past part. maubailliz, unhappy, unfortu-

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nate; G. 286, past part. malbailliz, sorry; M. 314, past part. malbaillis, in straits; M. 589, past part. malbaillis, deceived.
maudire (= mesparler), to misspeak, G. 506, past part. maudit.
mautalent, G. 242, 508, anger.
meller, to unsettle, M. 339, past part. mellé.
mener, to treat, M. 516, past part. mené.
menor, G. 88, least.
mes, M. 451, message.
mesaaisiez, G. 397, in straitened circumstances.
mesage, G. 52, message.
mesage, G. 144, 341, 364, messenger.
mesavenir, to have misfortune, D. 19, past part. mesavenu.
meschine, D. 175, 677, 758, 774, 793, G. 438, 442, 657 maiden.
mesdit, G. 497, slander.
mesese, G. 234, unhappiness.
mesparler, to speak ill of, D. 356, pret. 3 sg. mesparla.
mesprison, D. 110, G. 620, flaw, fault; D. 153, mistake.
mestier, D. 383, use, service.
mestre (adj.), G. 356, main.
moilliez, G. 730, wet.
mollée, M. 93, moulded.
mostier, D. 433, 455, 531, 733, 801, church.
mostroison, G. 479, display.
moustrer, to show, D. 656, fut. 1 sg. mosterrai; D. 672, past part. mostré.
mucier, to hide, M. 227, past part. muciés.

N

naturaus (hom), G. 472, vassal.
nekedent, M. 399, nevertheless.
neporquant, D. 639, M. 217, nevertheless.
noif, G. 212, snow.
noise, G. 576, 748, noise.
nonchaloir (en), G. 542, of no interest.
nonne, G. 340, ninth hour.
notes, G. 4, musical notes.

O

ocire, to kill, D. 472, pres. indic. 3 pl. ocïent; D. 538, imper. 2 pl. ocïez; M. 255, pret. 3 sg. ocit; M. 257, 265, 317, past part. ocis; M. 277 imperf. 3 pl. ocïoient.
oes (a son), D. 795, for himself.
oiant (prep.), D. 768, 792, G. 567, in the presence of.
oïr, to hear, D. 120 and 173, pret. 3 sg. oï; D. 123 and 434, infin.; D. 396, imper. 2 pl. oiez; D. 734, past part. oï; G. 3, infin.; G. 27, 34, 566, 668, 720, 754, past part. oï; G. 117, 723, 745, pret. 3 sg. oï; G. 656, pres. part. oiant; M. 6, 24, 584, past part. oï, M. 27, pret. 3 pl. oïrent; M. 160, infin.
oirre, D. 40, voyage.
onques, D. 52, 91, 193, 336, 372, 421, 449, 796, G. 477, 710, 742, 743 (onc), M. 114, 158, 443, 585, ever, never.
or, G. 222, edge.
oré, M. 230, wind.
orer, to pray, D. 42, 455, infin.; D. 376, past part. oré.
ostoier, to fight, D. 272, infin.
otroier, to grant, D. 34, 39, 223, 769, past part. otroié (otroiée, octroié); D. 321, pret. 3 sg. otroia; G. 129, pres. indic. 1 sg. otroi; G. 185, infin.; G. 301, pres. indic. 3 sg. otroit; G. 311, 600, past part. ostroiée (otroié); G. 712, imperf. subj. otroiastes; M. 538,

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infin.; M. 574, past part. otroié.
ou, G. 174, to; G. 584, in.
ovrer, to make, G. 379, past part. ovrée.

P

paille, D. 180, 578, G. 379, 591, silk cloth, brocade.
pais, D. 297, G. 499 (pes), 738, M. 338, peace.
par, intensive use, D. 6, G. 37, 719, M. 7, 98, 132, 349.
parage, D. 17, G. 287, 477, M. 107, rank.
parcreü, D. 581, mighty.
parlement, M. 32, assembly.
pas, M. 129, tournament, festival.
pechié, G. 721, wrong; M. 558, calamity.
pener (se), to strive, D. 236, imper. 2 pl. vos penez; G. 22, pret. 3 sg. se pena.
peresce, G. 91, laziness.
piaus, G. 199, skins.
pieça, G. 467, for a long time.
piece (une grant piece), D. 225, G. 76, 575, M. 23, a long time.
pis, D. 711, breast.
plaier, to wound, D. 472, pres. indic. 3 pl. plaient.
plaire, to please, M. 356, pret. 3 sg. plot.
plege, G. 551, sponsor, guarantor.
pleniere, G. 205, vast.
plet, G. 599, trial; G. 663 (plez), discussion.
plevir, to promise, D. 698, pres. indic. 1 sg. plevis.
poindre, to spur, to hasten towards, D. 115, 542 and G. 214, pres. indic. 3 sg. point.
poine (for peine), G. 400, est en grant poine, takes pains; G. 692, 714, pains.
pooir, to be able, D. 63, 480, pret. 3 pl. porent (porrent); D. 91, pret. 3 sg. pot; D. 167, pres. indic. 2 pl. povez; D. 229, fut. 3 sg. porra; D. 343, 428, 631, pres. indic. 3 sg. puet; D. 485, pres. indic. 1 pl. poon; D. 653, condit. 2 pl. porroiz; D. 814, fut. 3 pl. porront; G. 98, 111, 132, 169, 249, 414, 423, 484, 541, 699, 716, 724, pres. indic. 3 sg. puet; G. 162, imperf. subj. 3 sg. peüst; G. 244, pres. indic. 2 sg. puez; G. 323, condit. 2 pl. porroiz; G. 416, condit. 3 sg. porroit; G. 744, pret. 3 sg. pot; M. 151, 449, 492, pret. 3 sg. pot; M. 160 pres. indic. 2 pl. poés; M. 280, imperf. 3 sg. pooit; M. 363, pret. 3 pl. porent; M. 444, imperf. subj. 3 sg. peüst.
poor, D. 688, fear.
porpenser (se), to reflect upon, to meditate, D. 131, past part. porpensez; D. 313, 403, pret. 3 sg. se porpensa.
porpre, D. 135, G. 622, rich material.
porquant, G. 216, nevertheless.
portant, G. 374, capable of bearing its master, strong. Cf. *le vair Palefroi*, I. 180. The *vair palefroi* is "soeuf portans."
portendre, to stretch, M. 301, past part. portendus.
present, D. 620, G. 552, presence.
prester, to lend, G. 193, fut. 3 sg. preterai (*s* fallen); G. 408, past part. presté.
primerain, D. 497, first.
primes, D. 326, 505, 612, 626, 776, G. 711, M. 353, for the first time, first of all.
pris, D. 75, esteem; D. 77,

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reward; G. 11, M. 42, 47, renown; G. 84, worth.
prisier, to esteem, D. 245, pres. indic. 1 sg. pris.
prisons, G. 398, 406, prisoners; G. 500, prison.
privez (adj.), D. 732, esteemed; M. 411, private property; G. 515 (noun), intimate friends.
proesce, D. 196, G. 29, M. 13, valor.
proier, to pray, D. 770, past part. proié; G. 79, G. 278, past part. proiée; M. 573, past part. proié.
proiere, G. 306, prayer.
proisier, to esteem, D. 14, past part. proisiez; M. 12, past part. proisie.
pruz, D. 6, 89; G. 37, 102, 308, 393 (prouz), G. 328 (preuz); M. 7 (prous), noble.

Q

qoi, G. 575, silent.
quanque, M. 232, all that.
que, subject, M. 20, 21, 22, 83, 104, 197, 588.
querre, to seek, D. 77, infin.; D. 357, pret. 1 sg. quis; D. 425, imperf. 3 sg. queroies; D. 444, fut. 2 pl. querrez; D. 781, fut. 3 sg. quierra; G. 667, pret. 3 sg. quist; M. 39, infin.

R

rame, G. 210, with branches.
raviser, to recognize, M. 354, past part. ravisé; M. 357, 487, pret. 3 sg. ravisa.
re, adversative, G. 651, resoit.
recercelé, D. 493, curly.
reconnoistre, to make known, D. 519, pret. 3 sg. reconnuit.
regehir (Cf. gehir), to confess, D. 325, pret. 3 sg. regehi.
rehetier, to rejoice, D. 646, pret. 3 sg. rehèta; M. 53, condit. 1 sg. rehaiteroie; M. 59, infin.
remanoir, to remain, D. 817, pret. 3 sg. remest; G. 152, 165, pret. 3 sg. remest; G. 698, pres. indic. 3 sg. remet; M. 177, past part. remez.
remanoir, not to fail (to promise), G. 135, pret. 3 sg. remes.
remirer, to regard, M. 76, pres. indic. 3 sg. remire.
reont, M. 291, round.
repairier, to return, D. 50, 299, 330 (repairiez), 803, past part. reperié; D. 263, imperf. 3 sg. repairoit; D. 384, infin.; M. 323, past part. repairié.
repairiers (noun), G. 338, return.
requerre, to ask, G. 13, imperf. subj. 3 sg. requeïst; G. 143, imperf. 3 sg. requeroit.
resne, G. 693, reins.
reson, G. 640, words.
respasser, to cure, D. 448, 460, past part. respassez.
retenir, to keep, G. 17, 19, pret. 3 sg. retint; G. 4, infin. to remember.
retrere, to give up, G. 142, infin.
rien, G. 159, thing.
rois, M. 299, 316, 320, nets.
ronchin, G. 166, 358 (roncin), packhorse.
rousée, D. 140, dew.
rovente, D. 137, G. 230, 608, ruddy.
rover, to request, to beg for, M. 446, pret. 3 sg. rova; M. 513, past part. rové.

S

sachier, to put out, to hoist, M. 233, pret. 3 pl. sachierent.

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saietes, D. 467, 473, 478, 483, 495, 498, arrows.
saignier, to bless with the sign of the cross, D. 329, past part. saigniez; D. 458, infin.
samblant, M. 458, welcome.
samit, M. 87, a kind of silk cloth.
savoir, to know, D. 268, 365, pret. 3 sg. sot; D. 334, imper. 2 pl. sachiez; D. 820, pret. 3 pl. sorent; G. 696, condit. 2 pl. savroiz; M. 43, 443, 489, pret. 3 sg. sot.
sejorner (noun), G. 391, lodging.
semondre, to call together, G. 428, imperf. 3 sg. semonoit.
semons, D. 727, summons.
sen, G. 112, 122, wisdom, understanding.
sené, D. 6, wise.
senestre, G. 276, left.
seoir, to sit, M. 481, pret. 3 pl. sisent.
seoir, to suit, G. 75, pres. subj. 3 sg. siece.
seviaus, G. 248, at least.
siecle, D. 750, M. 56, world.
siglant, M. 361, sailing.
simeriaus, D. 616, unleavened bread.
sivre, to follow, D. 155, pres. indic. 1 sg. siu; D. 208, pres. indic. 3 sg. siut; G. 216, pres. indic. 3 sg. siut.
soldre, to melt, D. 579, imperf. 3 sg. soudoit.
soloir, to be accustomed to, D. 127, 308, imperf. 3 sg. soloit; M. 299, pres. indic. 3 pl. soelent.
sor, G. 450, in the name of.
sorsse, G. 218, source.
sort, D. 587, deaf.
soudées, G. 155, wages.
soudoier, G. 133, retainer.
souef, D. 513, gently.
souffrir, to wait, G. 263, fut. 1 sg. soufferrai, G. 599, infin. (soffrir du); G. 330, fut. 1 sg. souferé; G. 699 and 716, infin.; G. 718, imper. 2 pl. soffrez, to suffer, to endure.
sus, M. 463, up.

T

talent, G. 119, 297, desire.
tant com, G. 151, as long as.
tant que, G. 426, 680, until.
tant (par t.), G. 238, by this means.
tant ne quant, G. 676, not a word.
tapir (se), to crouch, M. 228, past part. tapis.
targier (se), to delay, M. 191, 391, pret. 3 sg. se targa; M. 465, pres. indic. 3 pl. targent.
tart (est t.), D. 544, 798, G. 690, to be desirous.
tenir (se), to hold one's gaze upon, G. 616, pret. 3 sg. se tint.
tens, D. 3, G. 643 (ten), time.
toaille, D. 606, 608, towel.
tolir (se), to take away, D. 150, imper. 2 pl. tolez; D. 349, past part. tolu.
torner, to turn, G. 409, pres. subj. 3 sg. tort.
tornoier, to fight in tournaments, D. 72, pret. 3 sg. tornoia.
toucier, to touch, M. 171, past part. touciés.
traire, to shoot, D. 471, pres. indic. 3 pl. traient.
traverse (a), D. 79, from the side.
trecier, to adorn with ribbon, D. 192, past part. treciez.
trespensis, G. 208, sad.
tretis, D. 494, well-formed, pleasing.
trop, G. 690, much, greatly.

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trosser, to strap on the horse, G. 355, past part. trossée.

U

uis (see huis), M. 401, 546, door.

V

vair, D. 103, of fur; M. 95, of eyes of changeable color.
vantance, G. 493, boast.
vavasor, D. 13, vassal.
veneor, M. 73, hunter.
veoir, to see, D. 188, pret. 2 pl. veïstez; D. 199, pres. indic. 2 pl. veez; M. 408, imperfect subj. 2 pl. veïsciés; M. 429, pres. indic. 2 pl. veés; D. 94, 127, 157, 440, 480, infin.; M. 375, infin. veïr.
vertu, D. 59, miracle; G. 545, vigor.
vesteüre, G. 237, clothing.
viez (adj.), G. 199, old.
vilain, D. 144, 496, 634, ill-bred, common.
vilainement, G. 558, discourteously.
vis, D. 109, 188, 494, 515, 748, G. 72, 350, 461, 474, 619, 630, M. 548, face.
vis, G. 734, living.
vivre, to live, D. 3, pret. 3 pl. vesquirent.
voir, D. 651, G. 18, 483, M. 297 (de voir), truth.
voloir, to wish, D. 105, 503, 805, pres. indic. 3 sg. velt; D. 320, 439 (veil), 534, 755 (veil), 771, 778, pres. indic. 1 sg. voil; D. 340 condit. 3 sg. vodroit; D. 539 condit. 1 sg. vodroie; D. 366, imperf. subj. 3 sg. vosist; D. 601, 613, pret. 3 sg. volt; D. 632, pres. subj. 3 sg. veille; G. 40, 83, 259, pres. indic. 1 sg. veil; G. 105, 142, 267, 268, 292, 366, 666 (veult), pres. indic. 3 sg. velt; D. 105, 391, 536, pres. subj. 3 sg. veille; D. 185, 743, pret. 3 sg. volt; M. 340, 537, pres. indic. 3 sg. vout; M. 445, 462, 538, 585, pret. 3 sg. volt; M. 568, pres. subj. 3 sg. voille.

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